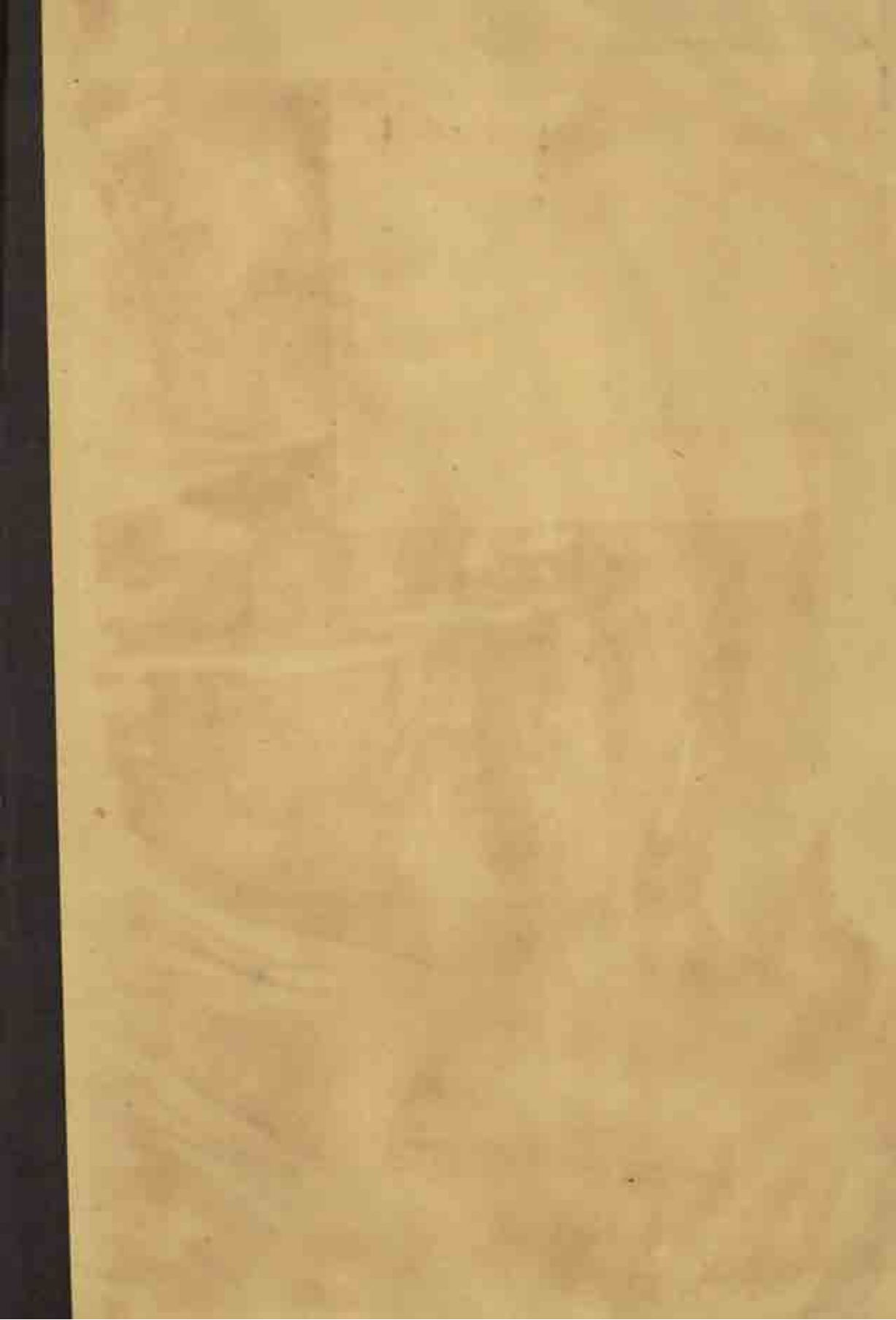


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INTRODUCTION

In placing the second volume of the Bibliography of Indological Studies before the learned public I feel that an explanation is called for of the delay in publishing it. Publication difficulties, due mainly to the manifold and irksome restrictions that hedge in the editor-publisher's desk have, once again, been responsible for detaining the work for a considerable length of time.

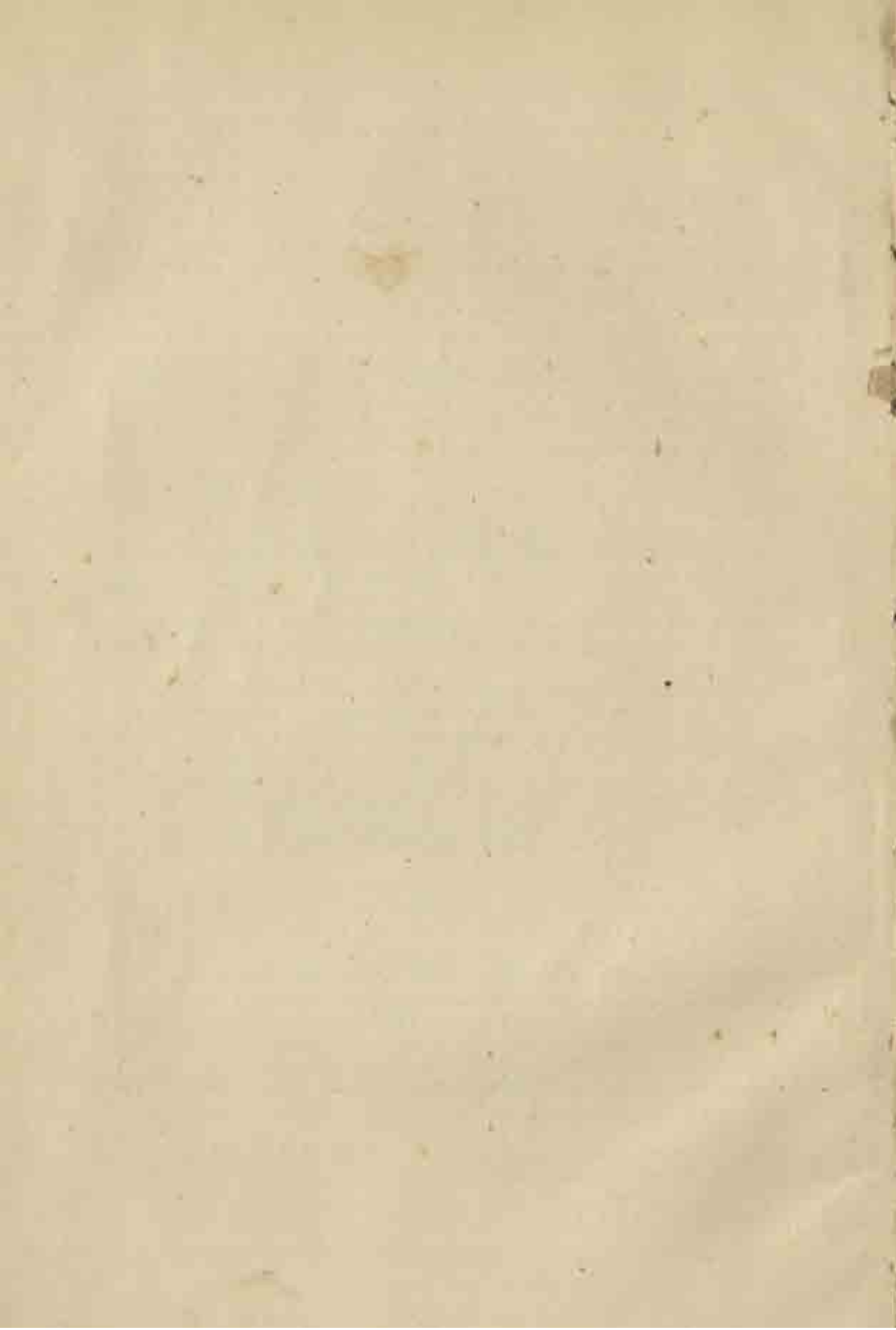
Nevertheless, the enthusiastic response which the first volume evoked in every quarter in this country as well as abroad since its publication in 1945, has more than compensated for the hardships involved and has been a source of perennial encouragement and an added incentive to what would otherwise have been a difficult and dreary task. In particular, the many appreciative reviews received from discriminating critics have been very encouraging indeed; and, if in some respects, there was occasion to find fault, I must say that the generous rather than chastising manner in which this was done has contributed in no small measure to the advance of the present volume towards perfection. It is out of a sincere desire to profit from their valuable criticism that I have endeavoured as far as possible to adopt their suggestions. It is in keeping with this desire, that I have dispensed in the present volume with that section of the original plan of having articles from other scholars, which an eminent critic has happily termed a "mixed bag," albeit of indological interest, and which appeared at the beginning of the first volume.

The scheme as originally conceived and set out has been adhered to, so as to fulfil the aims which I had set before me, namely to satisfy the needs of scholars engaged in the study and pursuit of all the branches of Indian History and Culture. There is the same classification of books, reviews and articles and their arrangement in proper sequence under the various heads as before. Each individual book or review or article is summarized in greater detail so as to provide a reliable guide and aid to the roving scholar, and I am certain that this simpler mode of presentation will prove to be more useful.

I have to record here with gratitude the generous encouragement received by me from the University of Bombay in the publication of this volume. It is equally just that I should place here on record my appreciation of the constructive suggestions made by Mr. Leo Lawrence, the indefatigable Honorary Secretary of the Konkan Institute of Arts and Sciences, Bombay, but for whose untiring efforts in pressing for the continued publication of this Bibliography, this volume would have remained unpublished. I am also indebted to my post-graduate students, Miss Andal Krishnaswami for preparing the Hindi entries, and Mr. T. G. Gandhi for the Gujarati entries, and to Professor N. S. Gorekar for the Urdu entries.

Konkan Institute of Arts and Sciences
9, New Marine Lines,
Bombay.
31st March 1952

GEORGE M. MORAES



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- SC*: Science and Culture, VIII, Nos. 1-12, 498 pp., IX, Nos. 1-6, 253 pp. Edited by M. N. Saha, J. C. Ghosh, A. C. Ukil, S. K. Mitra, and B. C. Guha. Calcutta, Indian Science News Association, 92, Upper Circular Road, July 1942—December 1943.
- Sdk*: Samsodhaka, XII, Nos. 1-4. Edited by Bhaskar Vaman Bhat. Dhulia, Rajwade Samsodhana Mandir, 1943.
- TIHS*: Transactions of the Indian History Congress—Fifth (Hyderabad) Session, 1941, vii, 643 pp. Edited by H. K. Sherwani. Allahabad, The General Secretary, Indian History Congress, 1943.
- TMT*: Tatvadvana Mandir Traimasik, XXIV, Nos. 2 and 3-4, 44, 46 pp., XXV, Nos. 1 and 2, 79 pp. Edited by Dinkar Savalaram Naik. Amalner, Indian Institute of Philosophy, 1943. (In Marathi).
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- VBO*: The Vishva Bharati Quarterly, VIII, Pt. 4, 107-194 pp., IX, Pts. 1-3, 284 pp. Edited by K. R. Kripalani. Santiniketan, Prabhat Kumar Mukherjee, 1943.
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BIBLIOGRAPHY OF INDOLOGICAL STUDIES FOR 1943

HISTORY

1. PRE-HISTORY : **Sankalia, H. D.**, "In Search of Early Man along the Sabarmati (Illust.)," *JGRS*, V, pp. 75-86 (Styles the Sabarmati culture a 'hand-axe' culture and locates palaeolithic sites on the Sabarmati).—**Sankalia, H. D.**, "Prehistory with special reference to the prehistory of Gujarat and the Deccan," *BISMO*, XXIII, Pt. III, pp. 55-56 (Discusses the scope for research in prehistory in the Deccan, Konkan, and Karnataka).—**Sankalia, H. D.**, "Studies in Prehistory of the Deccan (Maharashtra) : a Survey of the Godavari and the Kādva, near Niphad," *BDCRI*, IV, pp. 186-203 (On palaeontological evidence assigns to the middle Pleistocene the flake tools which he found in the course of his exploration of the Godavari and the Kādva valleys for traces of Early Man, and records the discovery of a human bone belonging to an adult of not more than 5 feet in height).

4. PROTO-HISTORY : **Mackay, Ernest J. H.**, *Chanhudaro Excavations, 1935-36* (American Oriental Series, XX). New Haven, Connecticut, American Oriental Society, 1943, xv, 338 pp., 2 frontispieces. Rev. in *JAOS*, LXIV, pp. 86-87 by G. V. Bobrinsky : "The volume as a whole is a model of painstaking, accurate description . . . At Chanhudaro too, the lower levels of the Harappa culture give unmistakable evidence of greater prosperity. . . Nothing thus far discovered at Chanhudaro is likely to upset the generally accepted chronology of the Harappa Culture. . . Above the levels of the Harappa Culture come the levels of the Jhukar occupation. Mackay believes that Chanhudaro was finally deserted by its Harappa inhabitants about 2300 B. C., and that the Jhukar people came in about 1700 B. C. or perhaps a little earlier. Admittedly these dates are quite tentative. Who were the Jhukar people? This is another mystery to be solved. Certainly, they had a well defined culture of their own, even though they seem to have been much poorer in material possessions than their predecessors at Chanhudaro. It is also doubtful whether they knew writing, for none of the seal-amulets found in their levels are inscribed. Incidentally, not a single one of the Jhukar seals illustrated in this volume has the representation of the unicorn; this must have been a distinctive feature of the Harappa Civilization. The Jhukar pottery is quite distinctive and there is a very marked difference in the pattern of design and colour scheme between it and that of Harappa. On the other hand there seems to be considerable similarity between the wares of Amri and Jhukar. Does this raise some doubt as to the relative

chronology of the three cultures? . . . An interesting study of the only skull found in the Harappa levels of the Chanhudaro. Their conclusion is that this is a Proto-Mediterranean type in which ancestral Negroid traits have manifested themselves." Also in *AJA*, XLVIII, pp. 211-212 by R. F. S. Starr: "The author has been able to fix the chronological position of Chanhudaro in relation to Mohenjo-daro with some certainty, for considerable numbers of individual artifacts or characteristics which are common to the early levels of Mohenjo-daro appear at Chanhudaro only at the upper strata. The city shows evidence of at least three floods with a rebuilding after each disaster . . . In fact the author believes that it was these repeated catastrophes that led the Harappa culture peoples to desert the Indus for the plains to the east where they were absorbed by more aggressive peoples. The naïveté of their weapons can leave no doubt as to their essentially peaceful nature and the ease with which they could be overcome . . . The author's equation of Jhukar culture with Hissar III and the First Dynasty of Babylon is an acceptable working premise and agrees in the main with the conclusions reached

5. independently by Major Piggott."—*Ayamuthon*, T. G., "The Date of the Aryan Advent in India," *QJMS*, XXXIV, pp. 105-128 (A discussion of the tradition recorded by Megasthenes regarding the Aryanisation of India and Iran under Sōma and Zarathustra respectively and of the duration of the dynasties in the line of Sōma, leads the author to the conclusion that the Aryan invasion of India took place in 1777 B. C., a conclusion which is also supported by astronomical data. "The evidence for Aryan influence in the Harappa culture of about 2800 B. C. is gathering in volume").
6. —Chaudhuri, Nanimadhab, "Indian Civilization—The First Chapter," *MR*, LXXIII, pp. 209-212 (Holds that while the Indus Civilization is certainly pre-Vedic, it is incorrect to call it pre-Aryan for the reason that the Indo-Aryans with the round head form were in the Indus Valley during the most flourishing period of its civilization; that the Rgveda and the later Vedas contain several features of the Indus religion which were probably common to both the earlier and later (i.e., Rgvedic) Aryans; and that many other features of the Indus religion reappear later in the Epics, not to speak of the parallelism presented by Buddhism in respect of some of the features).
7. —Childs, V. Gordon, "The First Civilization in the Middle East (Illustr.)," *GM*, XVI, pp. 168-179 (A pen-picture of the Chalcolithic civilization of the Indus Valley. The relics suggest that many religious and social customs still surviving in India today have their origin in this complex civilization which flourished 5,000 years ago: "Modern Hinduism has surely inherited such deities e.g., Śiva and cults (linga and yoni) directly from the Bronze Age. But none of them is mentioned in its oldest books; they begin

to merge in later compilations and commentaries and still more clearly with the 'post-Buddhist' Brahmanic revival. Hence these figures are pre-Aryan; they have been gradually and even reluctantly adopted by conquerors from the older inhabitants of the

8. land").—Divanji, Prahlad Chandrasekhar, "Hindana Prāgaiti-hāsik Kālnā Rājavamsō," *FGST*, VIII, pp. 55-94 (In Gujarati.
9. Indian dynasties of the protohistoric period).—Kapur, K., "India the Home of the Aryans," *TIHC*, 1941, p. 119 (Explains the theory of Shri Sampurnanand that the original home of the Aryans was the land of the seven rivers in north-western India from the Sindhu to the Sarasvati).—Keny, L. B., "Origin of Magadha," *TIHC*, 1941, pp. 119-121 (Derives 'Magadha' from the name of its king Magan, the word "Pra-maganda" which the bards used for it meaning "the gift of Magan").—Munshi, K. M., "Early Home of the Aryans," *BV*, IV, Pt. II, pp. 133-136 (Holds that the Saptasindhu was the cradle of the Aryans, and that Kashmir, which was at one time a lake, was colonized by the migrating Aryans, when it was drained off).—Munshi, K. M., "The Historical Value of the Paraśurāma Tradition," *NIA*, VI, pp. 217-224 (The legends of Paraśurāma represent the first phase of the Aryan advance down to the Narmadā valley on the one hand and the boundaries of Magadha on the other, an advance which was led by the Bhṛgu. In the time of the Bhārata war India north of the Godavari and upto the borders of Magadha is found to have evolved a common culture, evidently the result of the expansive movement connected with Paraśurāma).—Narasimhaswami, S. P. L., "Aikṣvāku Dynasty," *BV*, IV, Pt. II, pp. 217-220 (Attempts a reconstruction of the history of the Aikṣvāku dynasty on the basis of the *Purāṇa-saṁhitā*, a sober narrative which gives a chronological account of all dynasties from the dawn of history down to 300 A. D. The work shows that the history of India prior to the Bhārata war (c. 1945 B. C.) extended over only 50 generations).—Puri, Baij Nath, "Can We Identify the Mother Goddess Cult at Mohenjo-daro?," *QJMS*, XXXIV, pp. 159-164 (Holds that the Nāna=Ambā cult of the Kusāna period was the same as the Mother Goddess cult of Mohenjo-daro. Both are connected with the idea of procreation in association with their partners, the one with Ohpo, the other with the proto-type of Śiva or Rudra).—Pusalkar, A. D., "Indus Civilization," *BV*, IV, Pt. II, pp. 143-153 (Continued from *BV*, IV, I, p. 84 (See *BIS* 1942, No. 14). This instalment describes the ceramics, seals and sealings, shells, ivory, faience and other artifacts found in the Indus Valley excavations).—Seth, H. C., "Cyrus the Great and the Mahabharata Battle," *TIHC*, 1941, pp. 125-127 (Contentends that since both the Upaniṣads and the Pāli literature are agreed in placing the Mahā-bhārata war sometime in the fifth century B. C. it is likely that

the Mahābhārata epic grew up round the nucleus provided by the war Cyrus the great waged against the Indians, and which resulted in his discomfiture and death).

17. ANCIENT INDIA : NORTH : Law, Bimala Churn, *Tribes in Ancient India* (Bhandarkar Oriental Series, IV). Poona, Bhandarkar Oriental Research Institutes, 1943, xix, 428 pp. Rev. in *JUPHS*, XVI, 1, pp. 239 by R(adha) K(umud) M(ookerji): "This work is a valuable addition to the vast and varied literature contributed by its erudite author on different aspects of India's history and civilization. It is based upon material derived from works in different languages, Sanskrit, Pali, Prakrit, Tibetan, and Chinese, and also from archaeological sources, inscriptions and coins... It deals with as many as 85 tribes belonging to different parts of India... It is an important work on Ancient Indian sociology besides being a part of political history." Also in *JSVOL*, V, pp. 73-74 by K. C. V(aradachari): "... an important contribution to the knowledge of Ancient Indian tribes by one of the most distinguished living historians." And in *JNSI*, V, p. 64 by A. S. Altekar.—
18. Majumdar, R. C., *The History of Bengal*. Vol. I. Hindu Period. Ramna, The University of Dacca, 1943, 729 pp. 80 pls. A comprehensive history of Ancient Bengal. From the editor's preface, "The greater part of the subject is yet an untrodden field, and few have made any special study of such branches of it as art and religion, social and economic conditions, law and administration. These topics have been so far studied almost exclusively with reference to ancient India as a whole, but a regional study... has not yet been seriously taken up by competent scholars."—Mookerji, Radha Kumud, *Chandragupta Maurya and his Times*. Madras, University of Madras, 1943, 414 pp. Rev. in *MR*, LXXVI, p. 213 by R. C. Majumdar: "... William Mayer lectures October 1941. The author has dealt with the career of the great Emperor and has given a short account of the administration, the army, social and economic conditions and the legal system prevailing in his age... Most scholars in the present time do not accept the view that the Arthaśāstra was composed in the time of Chandragupta Maurya. The author, however, holds the contrary view and believes that this unique text depicts the condition of the time in which Chandragupta lived... He has treated the Greek sources in detail and compared the data supplied by them with those of Arthaśāstra... There are several appendices dealing with (1) Chanakya and Chandragupta traditions, and (2) Parallelisms between Aśoka's edicts and Kautilya's Arthaśāstra." Also in *QJMS*, XXXV, pp. 172-173 by S. Srikanthaya: "The subject of the book is of entrancing interest... Dr. Mookerji says Aśoka did not conquer South India. If that be so, then, who did it? Dr. Mookerji seems to derive an impli-

- cation from the 'unanimous' Jain tradition that Chandragupta in his old age abdicated and followed the Jain Saint Bhadrabāhu to Śrāvana Belgola. I have myself discussed (*QJMS*, XX, pp. 247-248) to what extent this later tradition could be relied upon. I am still unconvinced that Chandragupta referred to is the great Maurya Emperor or that Bhadrabāhu is the great
20. *Srutakavali*."—Munshi, K. M., *The Glory that was Gujara deśa*, Part I, *Prehistoric West Coast*. Bombay, Bharatiya Vidya Bhavan, 1943, 136 pp., 1 map. Rev. in *JSVOL*, IV, pp. 65-66 by K. C. Varadachari: "The first section dealing with the geology, the proto-history of the area, and the geography of Gujarat are by Prof. D. N. Wadia, Dr. H. D. Sankhalla and Sri D. C. Munshi respectively. The second section is by K. M. Munshi who has already contributed much to the knowledge of Early Aryans of Gujarat... His identification of some of the most important R̥si-tribes with those that established kingdoms in Sumer, Iran or Persia and Mesopotamia is worth considering... The third section contains the history of the Yadavas upto Śrī Krishna".—
21. Saleore, R. N., *Life in the Gupta Age*. Bombay, Popular Book Depot, 1943, 623 pp. Rev. in *NR*, XX, p. 136 by R. R. Dikshitkar: "The title... is rather loosely used. For R. N. Saleore examines the life in pre-Gupta age and also in post-Gupta. In fact, half the book is based on Bāna's works, especially the *Hanshacharita*. Under the plea of studying the life of the later Guptas, the author makes an elaborate study of the life of the age of Harsha. Again the author takes it for granted that Kālidāsa was the poet of the Gupta times, which is of course the accepted theory. But he has not taken into account the recent tendency among the Indian scholars that Kālidāsa might have lived in the first century B. C. and a contemporary of the great Emperor Vikramāditya of Ujjain." Also in *QJMS*, XXXV, pp. 171-172 by S. Srikantaya: "The bibliography is full. The contents give a complete analysis of the subject-matter of the book and the appendices and index have nothing to be desired... The work is full of useful information and deserves to be in every well-equipped library."—
22. Altekar, A. S., "The Yaudheyas as the Political Successors of the Kuṣānas in North India," *JUPHS*, XVI, I, pp. 52-57 (Argues that it was neither the Guptas nor the Bhāraṣivas nor the Vākātakas but the Yaudheyas that wrested the Madhyadeśa from the Kuṣānas for the reason that while the coins of the later Kuṣānas are conspicuous by their absence in the territory between the Jumna and the Sutlaj, the home province of the Yaudheyas, several hoards of coins of the latter issued in the 3rd and 4th centuries A. D. are found in the districts of Saharanpur, Dehra Dun, Delhi, Rohtak, and Kangra. They could have got control over this territory only by ousting the Kuṣānas, who were its rulers in the 2nd century

- A. D. an enterprise in which they seem to have been assisted by the
23. Kupindas).—Altekar, A. S., "Viṣṇuguptas in the Gupta Dynasties," *TIHIC*, 1941, pp. 179-181 (Brings the latest epigraphical information to bear on the two Viṣṇuguptas of Gupta history, the one a son of Kumāragupta (c. A. D. 480) the other belonging to the house of the Later Guptas of Magadha (c. A. D. 700).—
 24. Altekar, A. S., "Were the Vākātakas defeated by the Guptas in c. 350 A. D.?" *IC*, IX, pp. 99-106 (The theory that Samudragupta overthrew and killed the Vākātaka ruler Rudrasena I is based upon the assumption that Rudradeva, a king of Northern India, defeated by Samudragupta, is identical with the Vākātaka ruler. But Rudradeva was a king of Āryavarta, while Rudrasena was a king of the Deccan. The superficial resemblance between the two names does not prove their identity).—Altekar, A. S., "Who were the Bhāraśivas?" *NIA*, VI, pp. 119-120 (The suggestion of Jayasval that the Bhāraśivas were Nāgas is now confirmed by the discovery of coins of Bhavanāga, the maternal grandfather of the Vākātaka King Rudrasena I, at Padmavati, which according to the Purāṇas was a seat of a Nāga dynasty. The coins that have been hitherto found at the place reveal the following names besides that of Bhavanāga : Bhīmanāga, Devanāga, Skandanāga, Brihaspatināga, Vyāghranāga, Vasanāga and Gaṇapatināga. The coins bear a *triśula* on the obverse and Bull on the reverse).—Aziz, Wahida, "Taxila, (illust.)," *MR*, LXXIV, pp. 119-122 (Briefly sketches the history of Taxila from its foundation by Bharata in remote antiquity to the 5th century A. D. ; gives a picture of its university, and describes the different cities that stood there).—Bagchi, P. C., "On the Role of the Central Asian Nomads in the History of India," *JGIS*, X, pp. 107-135 (Ever since the later Vedic period the Indian writers have shown an acquaintance with the people beyond the northern and north-western frontiers, and the Purāṇas actually recount the history of the foreign dynasties that ruled in India after the fall of the Imperial Āndhras. The author discusses here the problems concerning the Śakas, the Tazāras, the Muruṇḍas and the Hūṇas).
 28. —Barua, B. R., "Social Status of the Mauryas," *IC*, X, pp. 30-34 (Despite the fact that neither the Pāli chronicles nor the Purāṇas suggest any blood-relationship between the last Nanda and the first Maurya, Sanskrit scholiasts from Viśākadatta onwards derive the dynastic name *Maurya* from that of Murā, a Śudra woman by whom the last Nanda king begot Chandragupta. Pāli chronicles on the other hand generally represent the latter as a scion of the Mooriya clan of Kṣatriyas. Both the explanations are far-fetched. Chandragupta was apparently a man of the Uttarāpatha or Gandhāra, if not exactly of Taxila).—Bhandarkar, D. R., "Break (?) in the Genealogy of Vākātaka Pravarsena II," *IC*, IX, pp. 175-177 (It now appears from the contents of the

- Basim plates of Vindhyaśakti that the direct line of descent from Pravarsena was extinct for some time till the Vākātaka rule was revived by Rudrasena, a contemporary of Samudragupta, whose Allahabad *prāśasti* clearly says that he caused 'many fallen kingdoms and overthrown royal families' to be restored. It is not unlikely that the Vākātaka power, which had been overthrown was restored by Samudragupta by raising to power Rudrasena, another scion of the Vākātaka family, in order to maintain a firm political alliance in the south).—Bhattacharya, Bhabani, "King Vikrama, the Glory of Ujjain," *AP*, XIV, pp. 243-247 (An account of Chandragupta II Vikramāditya and his times 'comparable to the age of Pericles in Greece, the Tang regime in China, and the Elizabethan age in England').—Ghosh, A., "Nālandā Seals of Budhagupta and Viṣṇugupta," *IHQ*, XIX, pp. 119-125 (The two seals of Viṣṇugupta and Budhagupta, recently published, give a genealogy of the Guptas, which leaves us with the remarkable fact that between A. D. 467, the last known date of Skandagupta, and A. D. 476, the earliest date of Budhagupta, four generations of rulers, viz., Pūrugupta, Narasimhagupta, Kumāragupta II and Viṣṇugupta held the throne. It is however more likely that Viṣṇu followed and not preceded Budhagupta. The former being a minor, Kumāragupta II was succeeded by his uncle Budhagupta in c. A. D. 476).—Ghosh, Gaurchandra, "Sanitation in Ancient India," *MR*, LXXIV, pp. 428-430 (Adduces evidence in support of the high standard of achievement in the sphere of sanitation, water supply and conservancy, town planning and buildings and personal hygiene).—Gods, P. K., "Early Indian Interest in Syrian figs in the 3rd Century, B. C.," *TIHC*, 1941, pp. 141-143 (Refers to the famous request of Bindusara to Antiochus Soter of Syria for figs, wine and a professor).—Gupta, Parameshwari Lal, "Kāca, a step-brother of Samudragupta," *JNSI*, V, pp. 33-36 (Rejects the theory of Allan that Kāca of the coins was another name of Samudragupta, of R. D. Banerjee that the Kāca coins were merely nominal medals issued, and of D. R. Bhandarkar that these coins should in reality be ascribed to Rāmagupta, and concludes on the authority of the Bhavīṣṭarapurāṇa that Kāca was a step-brother of Samudragupta by a Lichchavi wife of Chandragupta I, their father).—Gupta, Parameshwari Lal, "Kāca, a step-brother of Samudragupta, a postscript," *JNSI*, V, pp. 149-150 (In further support of his view (see No. 34 above) the author produces the authority of the *Manjuśrī Mūlakaṭṭha*, which, though it gives the name as Bhasman, may nevertheless be said to allude to a tradition of a brother of Samudragupta having contested the throne with him).—Kony, Liladhar B., "The supposed identification of Udayaro of Kausambi with Udayin of Magadha," *ABORI*, XXIV, pp. 60-66 (A detailed refutation of Dr. Seth's attempt (*ABORI*, XXI,

- pp. 97-99) to identify what the writer holds were two historically different personages).—**Lakshminarayana, V.**, "A Note on Dr. Fleet's Parivrajaka Mahārājas," *NIA*, VI, pp. 69-72 (Holds that what Dr. Fleet has wrongly called the family of the PM in his *Gupta Inscriptions* should be styled 'Suśarma kula' or 'the family of Suśarma', a family of feudatory chiefs from Hastin and Sarā-kshobha, whose founder was Suśarma, and that the title of nripati-parivrajaka found in the inscriptions is only a religious title of the founder, a sort of a nick-name).—**Majumdar, R. C.**, "The King Chandra of the Meharauli Iron Pillar Inscription," *JRASBL*, IX, pp. 179-183 (This Chandra who is said in the record to have conquered the Vāhlikas *i.e.*, the Bactrians, is variously identified with Candragupta I and Candragupta II of the Gupta dynasty and with Candravarman of Western Bengal. But none of these rulers could have carried their arms into Vāhlika. The only kingdom that is known to have included Vāhlika is the Kuśāna, one of whose kings Kaniska, bore the epithet 'Candra').
36. —**Mankad, D. R.**, "Identification of Kalki," *NIA*, VI, pp. 211-212 (Identifies Kalki, 'who was a Brahmana by birth and is likely to have come to the throne of Avanti', with Śūdraka).—**Mankad, D. R.**, "Narakāsura Episode in the Kalika Purāna, Its Historical Interpretation," *JARS*, X, p. 14 (Naraka, a natural son of Janaka by a nurse named Bhāmi, defeated the then king of Kāmarūpa, and founded a dynasty called the Naraka dynasty. Naraka was essentially an Aryan, and it was in his time that Kāmarūpa was Aryanized. The last king of the dynasty was quite different in character. He oppressed Brahmanas and women, and under the influence of Bāna adopted Śaivism. He was then vanquished by Kṛṣṇa).—**Misra, Paśma**, "The Term Rajput (Rajaputra)," *TIHC*, 1941, pp. 224-226 (Shows that the term 'Rajaputra' like the term 'kṛtriyā' denotes a class of nobility).—**Mookerji, Radha**
37. **Kumud**, "Character of Samudragupta from his Inscriptions and Coins," *IC*, IX, pp. 177-179 (Glimpses of the many-sided genius and character of Samudragupta, *viz.*, as ruler, conqueror, warrior, philanthropist, superman, and poet, which are afforded by his epigraphical records and coins).—**Mookerji, Sudhansu Bimal**, "Ashoka Priyadarshi," *PB*, XLVIII, pp. 323-327 (Ashoka's life and teachings).—**Pandey, R. B.**, "Vikramāditya : President of a Republic," *IHQ*, XIX, pp. 359-360 (Reproduces two extracts from a MS. of the *Abhijñāna-Sākuntala* of Kālidāsa (dated V.S. 1699), the first of which proves that the patron of Kālidāsa was a ruler, whose proper name was Vikramāditya and his title Sāhasānka ; and the second which shows that he was connected with a gaṇa (a republican state), and was probably the head of a confederation of republican states ; and argues that since the tradition of the country associates Vikramāditya with Ujjain (capital of Malwa), the defeat of the Śakas, and the foundation of an era

- in 57 B. C., the era may have been started to mark the signal victory of Vikramāditya over the Śakas).—Puri, Baij Nath, "The Identification of Soter Megas and His Relations with Vima Kadphises," *IC*, IX, pp. 107-111 (From the fact that the coins of both are found in the same region (Mathura) and have many common peculiarities, not to speak of the same title borne by both, viz., *Basileus Basileyon Soter Megas*, and the fact that the one is supplanted by the other, the author comes to the conclusion that Soter Megas ruled as king from the year A. D. 24 to A. D. 78 when he was defeated by Vima Kadphises, and is to be identified with the Mahārāja, and the Mahā Rājātirāja of the Girdhanpur and the Mathurā Museum Inscriptions).—Raghavan, V., "Subandhu," *IHQ*, XIX, pp. 69-73 (Who were the Candragupta and Subandhu referred to by Vāmana? The *Abhinavabhāratī* of Abhinavagupta reveals a great poet, Mahākavi, named Subandhu, and a peculiar type of drama composed by him called *Vāsavadattā Nātyadhāra*, in which the stories of both Udayana and Bindusāra seem to have been dramatised. Consequently, by Candragupta's son and Subandhu mentioned by Vāmana, we need not understand only the Gupta king Candragupta II or the author of the prose romance *Vāsavadattā*. Subandhu, the Mahākavi above referred to, was a minister of Bindusāra).—Sastri, K. A. Nilakanta, "Alexander's Campaign against Porus (illustr.)," *JMU*, XV, pp. 1-26 (Reviews the discussion between Sir Aurel Stein and Bernhard Breloer following the resuscitation by the former of the theory of Cunningham albeit with modifications that Alexander crossed the Hydaspes at Jalalpur, a theory rejected by Vincent Smith in favour of Jhelum or Jalalpur south-east of Mangla, and examines the new reconstruction of the battle of Jhelum offered by Breloer whose merit is that he has given a closer consistency to the latter theory, and reconciled it better with texts of our sources, and more exactly and convincingly located the place of crossing than Smith was able to do; and whose elucidation of the battle array of Porus is a distinct advance on anything that was forthcoming previously).—Sastri, K. A. Nilakanta, "Asoka Notes," *JGJRI*, I, pp. 96-117 (1. 'Virasatavāya' (*MRE*, Rupnath I) may mean 'be sent on official tour'. 'Vivāsayātha' (Samghabheda-Sarnath) and 'vivāsāpayātha' (in J of same) must be understood to mean respectively 'expel' and 'cause to expel'. 2. Was Asoka a monk and monarch at the same time? The author holds with R. K. Mookerji that Asoka's position is best described as that of *bhikkugatika*, intermediate between *upāsaka* and *bhikkhu*, and that he might have chosen to don the robes of a monk during his temporary visits to the *Saṅgha*, a plausible explanation of the image of Asoka in monastic robes seen by I-tsing centuries later. 3. The Story of Kunāla and Tīyarakṣitā—the story a legend, only the names being historical. 4. Asoka and Ceylon. Discounts the

- suggestion of the chronicles that Buddhism was introduced into Ceylon by Aśoka's son and daughter, and holds that Buddhism spread from India to Ceylon in the ordinary course).—Sastri, K. A. Nilakanta, "Reply to 'Aśoka's Pacifism and the Yugapurāṇa Section of the Gārgī Samhitā'," *CR*, LXXXIII, pp. 42-43 (Rejoinder to No. 54 below. Observes that the fact that Aśoka held his empire together for nearly a generation after he had renounced war is a sufficient proof of the efficiency of his government).—Sastri, Sakuntala Rao, "Caṇḍasena of Kaumudimahotsava," *IC*, IX, pp. 232-234 (*Atrofos* Jayasval's attempt to identify Caṇḍasena of this drama with Candragupta, the founder of the Gupta family, the present writer contends that there is not the slightest clue in the Gupta inscriptions or the pages of Indian history to show that he was an adopted son of Sundaravarman, which he should be if he is to be identified with Caṇḍa).—Sastri, Sakuntala Rao, "Parama-Bhāgavata Samudragupta," *IC*, X, pp. 78-79 (Description of Samudragupta as 'Parama-Bhāgavata' in the Nālandā and Gāya plates finds support in his *Kṛpācaritam*, which ends with the colophon *iti Śrī-Vikramāditya-Mahādājādhirāja-Paramabhāgavata-Śrī Samudragupta-Kṛtān Kṛpā-carite, etc.*)
51. —Shah, Tribhuvandas L., "Where is the Place for Mauryan Emperor
52. Samprati?" *TIHC*, 1941, pp. 145-147.—Sharma, Dasharatha, "Yaśodharman or Yaśovarman," *JBORS*, XXIX, pp. 127-128 (Since Yaśodharman and Naravarman both call themselves *Aulikaras*, they may be regarded as members of one and the same family, the former being the last of the line—589 M. E.).—Shastri, K. Bhujabali, and Trivedi, Devasahaya, "Jainiyo ki Draṣṭi me Vikramāditya," *JSB*, X, pp. 37-42 (In Hindi. Vikramāditya from Jain standpoint).—Sircar, Dines Chandra, "Aśoka's Pacifism and the Yugapurāṇa Section of the Gārgī Samhitā," *CR*, LXXXVII, pp. 39-43 (Dissents from K. A. Nilakanta Sastri's view that Aśoka's pacifism was not responsible for the downfall of the Maurya Empire. See No. 48 above).—Sircar, Dines Chandra, "Evidence of the Nālandā Seals," *IHQ*, XIX, pp. 272-281 (Seal of Budha Gupta—'proves beyond doubt that all the hypothesis regarding his relationship with other members of the Imperial Gupta family are wrong and that Budha Gupta was certainly a son of Pura Gupta whose real name as found on the Nālandā seal of his son Narasimha Gupta is no doubt Pura Gupta.' 2. Seal of Vainya Gupta—'shows that he belonged to the family of Imperial Guptas and that he ruled at least over considerable parts of Bengal and Bihar almost immediately after Budha Gupta.' 3. Seal of Bhāskaravarman—suggests that 'after the death of his powerful friend Harṣa, Bhāskaravarman occupied parts of Bengal and Bihar and that the seal belongs to the period of Kāmarūpa occupation of Nālandā', a suggestion which is rendered doubtful by the fact that Harṣa probably established the later Guptas

56. in Magadha during the concluding years of his life).—Sircar, Dines Chandra, "Samavaya and Niludhasi Pi Kalasi in the Inscriptions of Aśoka," *TIHC*, 1941, pp. 144-145 (Suggests that the word *Samavaya* in Rock Edict XII corresponds to Sanskrit—*samavada* 'restrained speech' and does not mean 'concord, concourse', as is usually held; and that the word *Kalasi* in Pillar Edict IV may correspond to Sanskrit *Kara*, the word *kara* being used in Buddhist Sanskrit in the sense of 'acts of worship done to the Buddhist Trinity').—Virji, K., "The Valabhi King Dhārasena IV," *TIHC*, 1941, pp. 211-216 (Discusses the assumption of the imperial title of Cakravartin by the Maitraka king Dhārasena).
58. ANCIENT INDIA : SOUTH : Altekar, A. S., "Was there a Rāṣṭrakūṭa Empire in the 6th Century A. D.?" *ABORI*, XXIV, pp. 149-155 (Apropos M. H. Krishna's observations in the *Mysore Archaeological Survey Report for 1929*, pp. 197 ff. and in the *K. V. Rangaswami Aiyangar Commemoration Volume*, pp. 55-63 to the effect that there was an Early Rāṣṭrakūṭa Empire extending over the whole of the Deccan c. A. D. 475 to 610 the present writer maintains that the theory is untenable on the ground that the kings who are said to have belonged to the Rāṣṭrakūṭa confederation do not describe themselves as such, and that the later Cālukya records which claim that Jayasimha, the founder of the Early Cālukya dynasty, defeated a Rāṣṭrakūṭa king are unreliable. The powers that ruled over the Deccan in the 6th century were the
59. Naṭas, the Mauryas, the Kaṭacūris and the Kadambas).—Balasubrahmanyam, S. R., "The Āndhras," *NR*, XVII, pp. 198-208; 450-461; XVIII, pp. 221-230 (Identifies the Āndhras with the Śātavāhanas whose home in historical times was the region of Nasik, Karle, Nanaghat and Paithan, and sketches their history).
60. —Pillai, S. Doraiswamy, "Paṇḍainaṭai Ceramannargal," *JSVOI*,
61. IV, pp. 1-11 (In Tamil. The history of the early Ceras).—Rao, M. Rama, "A Note on Viṣṇukunḍin Genealogy and Chronology," *TIHC*, 1941, pp. 195-203 (Suggests a revised genealogy and chronology for the Viṣṇukunḍins, which is in agreement with the conclusions of B. V. Krishnarao).—Rao, M. Rama "The Ānanda Gōtra Kings," *JAHIC*, I, pp. 5-16 (Sketches the History of a dynasty which held rule over part of the Guntur District during the early centuries of the Christian era (375-500). Two copper-plate grants and a stone inscription which are our only sources of information disclose the names of three of its kings: Kandara, Dāmōdaravarman, and Attivarman. Kandarpura, which was the seat of their government, is here identified with the village of Kaneru in the Guntur taluka. The dynasty met its end when the Viṣṇukunḍins established their rule at Veṅḡ in the beginning of the 6th century).—Vaidyanathan, K. S., "History of Puli-Nāḍu (Circa A. D. 825 to 975)," *QJMS*, XXXIV, pp. 148-158 (Puli-
- 63.

Nāḍu, comprising portions of North Arcot and Chittoor Districts, lay to the east of the Ganga 5,000 country, and was included in the dominions of the Bāḡas. Its history under the Bāḡas down to the 10th century A. D. is here narrated).—

64. MEDIEVAL INDIA (712-1764) : (a) DELHI SULTANATE : Banerjee, S. K., "Sovereignty in Early Muslim India (1210-36 A. D.)," *IC*, X, pp. 9-21 (This is a sketch of Iltutmish's reign which shows that Iltutmish's kingship was a choice of the nobles who thought that he alone could stop the disintegration of the state, an expectation which he fulfilled by the recovery of Sind and Bengal. A generous as well as a stern ruler, he put down rebellions and crushed rivals, and had his kingship recognised by the Khalifa. His greatest achievement was the establishment of the Shamsi order of the forty nobles, who formed the cream of his civil and military services).—Habibullah, A. B. M., "Turkish Attacks on Hindusthan in the 12th and 13th Centuries," *NIA*, VI, pp. 22-28 (Describes the efforts made by the Turkish invaders from Masūd onwards to force a passage through the bottleneck formed by the Aravalli and the Siwalik ranges to the plains of Hindusthan, and the measures taken by the Rajputs, specially the Chauhan, to fortify this bottleneck).—Jaffar, S. M., "Muhammad Bin Qasim's Dismissal and Death," *TIHC*, 1941, pp. 249-250 (States on the authority of *Futuh-ul-Buldan* that Md. Bin Qasim, the Arab conqueror of Sind, suffered the penalty of death for supporting the claims of Adbur Rahman to the Khilafat against his brother Sulaiman).—Khan, Ghulam Mustafa, "The Islamic and Ghaznawide Banners," *NUJ*, No. 9, pp. 106-117 (The banner of the Prophet and of his successors, the Caliphs, as also those of the rulers of Ghazna, from Mahmud to Mas'ud III).—Kishori, Saran Lal, "A Note on Alaaddin's Expedition to Warangal (1302-3 A. D.)," *JUPHS*, XVI, I, pp. 118-124 (The reason why Alaaddin preferred the longer route to Warangal through Bengal and Orissa to the shorter route *via* Ellichpur has long remained obscure. The author seeks to account for it by the fact that Alaaddin wished to bring to allegiance Shamsuddin Firuz of Bengal, and thus kill two birds with one stone).—Krishna, M. H., "Presidential Address of Dr. M. H. Krishna, M.A., D.Litt. (Lond)," *TIHC*, 1941, pp. 235-244 (Contentends that the demarcation of Ancient India II (711-1206 A. D.) is based on a foreign view of Indian History, and suggests that the year A. D. 555 be accepted as approximately beginning the new epoch, that cultural history should be given its due importance, and the Dekkan its due share in the general History of India).—Rizvi, S. N. Haidar, "The Chronology of Muhammad Bin Tughluq's Reign," *TIHC*, 1941, pp. 302-309 (Holds that the events of Md. Bin Tughluq's reign as recorded by the *Fatuhus-Salatin* are in perfect chronological

71. order).—Roy, B. N., "A Peep into the Delhi Court during the reign of Sultan Firuz Shah," *TIHC*, 1941, pp. 313-317 (Describes the magnificence of Delhi, the capital, the splendour of the royal court, the elaborate court ceremonial, and the rules of etiquette).
72. —Saran, P., "Sultan Nasir-ud-din Mahmud and His two Ministers," *TIHC*, 1941, pp. 290-295 (Describes the role played by Imad Uddin Rihan, a converted Hindu, and Ghias-ud-din Balban, a Turk, as administrators and politicians in the reign of Sultan Nasir-ud-din Mahmud).
73. —Tripathi, R. P., "Dr. Tripathi's Address," *TIHC*, 1941, pp. 281-289 (Here Dr. R. P. Tripathi discusses the importance of the early Turkish period of Indian History).
74. —Venkataramanayya, N., "Malik Hoshang's Rebellion," *JAHIC*, I, pp. 86-91 (Points out certain inaccuracies in Ibn Batuta's account of this rebellion of Muhammad Bin Tughluq's officers and attempts to reconstruct its history in the light of the accounts of Isami and Yahya Bin Ahmad).
75. b) WESTERN SULTANATES: Chaghatai, M. A., "Malik Hajji's Garden House Inscription," *BDCRI*, IV, pp. 358-362 (Traces the career of Malik Hajji, a noble at the court of Sultan Mahmud Begadahi of Gujarat, who put him to death, because he prevailed upon two innocent soldiers to confess that it was not Alauddin but they themselves that had murdered Adam, one of the Sultan's troopers, and publishes an inscription of his).
76. —Gode, P. K., "The Genealogy of Mandana, the Jaina Prime Minister of Hoshang Ghor of Malwa A. D. 1405 and 1432," *J.A.*, IX, pp. 91-94 (Gives further evidence culled from a MS. of Satakatraya of Dhanadaraja, a cousin of Mandana, who composed his work at Mandu in A. D. 1434 and was his contemporary).
77. —Parmu, R. K., "Sultan Zain-Al-Abiden of Kashmir (1420-1470)," *TIHC*, 1941, pp. 323-325 (Shows how his policy of toleration helped to create confidence in his Hindu subjects, who returned to Kashmir, which they had left to escape from the iconoclastic fury of his predecessors).
78. —Shibli, Ibrahim, "The Arab Invasion of Sind," *CR*, LXXXVI, pp. 139-144 (Disputes the statement that the Arab conquest of Sind was "only an episode in the history of India and Islam, a triumph without results." For if Sind is a Muslim majority province today it is because under the influence of the Arabs the bulk of the population accepted Islam).
79. c) DECCAN SULTANATES: Ali, Mir Mahmood, "Contribution of the Bahmani Kings to Indian Civilization," *TIHC*, 1941, pp. 593-596 (Sums up the Bahmani contribution to our civilisation under the following heads: Hindu-Muslim unity, fine buildings, love of Arts and Education, and spiritual legacy).
80. —Basu, K. K., "Bijapur Court Culture 1627-1657," *TIHC*, 1941, pp. 598-600 (Gives a brief account of Mulla Zahuri Ibn Zahuri, Ibrahim

- Khan Sab'ī, Saiyid Nurullah, Haqim Atasi, Mirza Musim, and Mirza Daulat Shah—poets who adorned the court of Muhammad 'Adil Shah 1627-1658 A. D.).—**Deshpande, V. V.**, "Mir Jumla," *BISMQ*, XXIV, Pt. II, pp. 6-11 (In Marathi. A paper on the life and activities of Mir Jumla during Ś. S. 1570-80).—**Gracias, J. B. Amancio**, "Um Português aio de Principe Mouro," *BEAG*, II, pp. 137-142 (In Portuguese. Traces the career of Sancho Pires, a Portuguese Jew, who deserting his post in Goa, joined with the help of his famous contemporary Garcia d'Orta (also a Judaizing Christian) Burhan Nizam Shah of Ahmadnagar and rose to high distinction in his service being appointed governor under the title of Firingui-Khan, and entrusted with the care and education of Prince Hussain, whom he successfully defended against his rivals and safely installed on the throne of Ahmadnagar on the Sultan's death).—**Prasad, Banarsi**, "A few Unnoticed Facts about the Early Life of Malik Amber," *TIHC*, 1941, pp. 601-603 (A side-light on an aspect of Amber's career—his enmity with the Mughals, thrown by Asad Beg, deputed by Akbar to Bijapur in connection with negotiations for the marriage of the Sultan's daughter with Prince Danyal).—**Sarkar, Jagadish Narayan**, "Mir Jumla-Iran Correspondence," *JBORS*, XXIX, pp. 87-93 (Reproduces a letter of Shah Abbas II to Mir Jumla, strengthening the bonds of friendship between the Shah and the Qutb Shahi house of Golkonda).—**Sarkar, Jagadish Narayan**, "The Rise of Mir Jumla," *IHRC*, XIX, pp. 105-108 (Traces the stages in the rise of Mir Jumla to power in Golkonda mainly on the authority of Nizamuddin Ahmad Shirazi's *Hadiqu-us-Salatin*, which well brings out the wisdom and abilities of Mir Muhammad which paved the way to his greatness).—**Sherwani, H. K.**, "Taju'd-Din Firōz and the Synthesis of Bahmani Culture, 17-11-1397—22-9-1422," *NIA*, VI, pp. 75-89 (An account of the reign of Taju'd-Din Firōz who to counteract the influence of Irān and Irāq in his kingdom took the bold step of appointing Hindus in his civil service, and of himself taking Hindu wives. The author traces the Hindu influence in the general culture and architecture of the Deccan since the time of this ruler).—**Sherwani, H. K.**, "Some Aspects of Bahmani Culture," *LC*, XVII, pp. 25-35 (It was but natural that the founders of the Bahmani kingdom should have brought with them from the North great traditions in the matter of political institutions, nomenclature of officials, coinage, and even architecture. But these were soon subjected to local influences. The stiling of the arches, e.g., of which the Bahmanis were so fond, shows, no doubt, considerable Persian influence, but this is not unmixed with Hindu art. The article summarizes the cultural contribution of each reign).—**Siddiqi, Abdul Majid**, "Makhdūma-i-Jahān: A Great Ruler of the Deccan," *LC*, XVII, pp. 265-272 (A queen of the Bahmani

- dynasty, Makhdūma-i-Jahān was a great ruler, whose achievements in politics and culture were remarkable. On the death of her husband, when the kingdom was in immediate danger of disruption, she rose equal to the occasion and assuming full responsibility for the government, she steered the ship of state to safe anchorage. Her rule covers a period of twelve years from
89. A. D. 1461 to 1472).—Sirajuddin, S., "Alauddin's Policy in the Deccan," *TIHC*, 1941, pp. 563-566 (The policy of turning pre-war enemies into reliable friends, kind treatment of the peasantry, and absence of religious bigotry).—Venkataramanayya, N.,
90. "Mujahid Shah Bahmani and Vijayanagara," *TIHC*, 1941, pp. 572-582 (Discusses some problems connected with the history of Mujahid's relations with Vijayanagara—the course of events leading to the war between Gulbarga and Vijayanagara, the date of the siege of Adoni, and the results of the campaign).
91. *d) HINDU KINGDOMS : NORTH : Acharya, P., "Somakuli Kings of Trikalīnga and their connection with Bengal," TIHC*, 1941, pp. 216-219 (Shows that Somakuli kings of Trikalīnga had no connection with Bengal and that their dynasty never came from Vanga).—Bhatiasali, N. K., "Second struggle of Bhīma and his friend Hari in the Rāmācaritam," *IHQ*, XIX, pp. 126-138 (Discusses the course of the struggle between the Kaivartta Bhīma and Rāmāpāla, as made out in the new edition of the *Rāmācaritam* published by the Varendra Research Society. The editors would have us believe that Hari, a partisan of Bhīma, was won over to the Pāla side by the gold of Rāmāpāla. On the contrary the context suggests that Hari was an old friend and follower of Rāmāpāla and not of Bhīma; 'because the treachery of a traitor is often utilized, but it never evokes love and esteem').—Bhave,
93. G. V., "Ruins of Ram-Nagar," *NUJ*, No. 9, pp. 93-100 (A history of the town from its foundation by the Gond chieftain Hriday Shah some time between A. D. 1730 and 1740 and the description of the ruins).—Das, Prangopal Chandra, "A Grand Durga Pujah and a Bloody Revolution," *MR*, LXXIV, pp. 301-304 (The proceeding of Queen Phuleśvari acting as *Bar Rājā* or chief ruler in the place of her husband Śiva Singh, and who in compelling the Gosains and Mahantas of the Vaiṣṇava sect of Moāmarias in Assam to worship Durga and other deities of the Śakta Hinduism in her new-born love for the cult, sowed seeds of discontent among the Moāmarias, and the growth of religious organisations among them called the Sattras directly sapped the authority of the Ahom kings and led to a revolt, which overthrew their kingdom).—Dave, Maneklal K., "Cālukyavamśano
95. *Itihāsa Parisiṣṭha*," *FGST*, VIII, pp. 95-103 (In Gujarati. History of the Calukyas prior to Muṛāj : Muṛājdeva, Siddharāja, Jaisingh, Kumārapāla, and Bhīmādeva II).—Gairola,
- 96.

- Tara Datt, "Early History of Garhwal Rajas (634 to 1325 A. D.)," *JUPHS*, XVI, I, pp. 72-82 (The origin of the Srinagar Rajas, whose progenitor was one Ajaipāl, who entering the service of the Chief of Chandpur supplanted him; of the Katyura Rajas, who belonged to Khas tribe which dwelt originally at Joshimath and subsequently immigrated into the Katyur valley in Kumaun; and of the Dumagi Rajas of Nagpur, whose capital was at Kandar-garh).—Hanudulla, M., "Ancient India from Arabic Sources," *TIHC*, 1941, pp. 246-249 (Mostly anecdotes, which throw light on the political and intellectual relations of India with Iran, and on Indian political life and military organisation).—Kibe, N. V., "The Conquest of Chittor by Bappa Raval in 734 A. D.," *TIHC*, 1941, pp. 255-256 (The *Veer Vinod* leaves no reasonable doubt as to the conquest of Chittor by Bappa Raval).—Majumdar, R. C., "Bhattacharya's Comments on Rāmacarita," *IHQ*, XIX, pp. 263-264 (Rejoinder to No. 92 above).—Mirashi, V. V., "New Light on the History of the Paramāra Dynasty," *TIHC*, 1941, pp. 256-260 (How the Paramāra kingdom, which was sinking under the attack of a powerful confederacy was saved by Udayāditya).—Ray, H. C., "The Age of the Cāhamāna Prithvirāja III," *TIHC*, 1941, pp. 274-278 (Describes how Cāhamānas stood the shock of the Muslim invasions as guardians of the Ganga-Yamuna valley).—Reu, Bisheshwar Nath, "Another letter of Mahārāja Abhaya Singh of Jodhpur about his campaign against Bikaner," *IHRG*, XX, p. 68 (Of 2nd December 1733. His original plan was to annex the whole of Bikaner).—Sharma, Dasharatha, "Karna Caulukya either defeated or killed by the Cāhamāna ruler Durlabharāja?" *IHQ*, XIX, pp. 68-69 (Corrects in the light of a verse in the *Prithvirājamahākāvya* the error in D. C. Ganguly, *History of the Paramāra Dynasty* and in H. C. Ray, *Dynastic History of Northern India* that the Cāhamāna ruler Durlabha assisted Udayāditya of Mālwa in defeating Karna, the Caulukya king of Gujarat. This achievement is to be ascribed to Durlabharāja's younger brother Vighnarāja III).—Sharma, Dasharatha, "The Dandanāyakas Sajjana and Bosari," *BV*, Pt. IV, II, pp. 221-222 (Sajjana, a potter, and Bosari, a Brahman, were raised to the high status of dandanāyaka by Kumārapāla, Caulukya King of Gujarat, for help during the days of his exile under Siddharāja Jayasīrha).—Sharma, Dasharatha, "The Imperial Pratihāras—A Revised Study," *JHI*, XXII, pp. 93-105 (An account of the early Imperial Pratihāras from Nāgabhatta I to Nāgabhatta II stressing particularly those points wherein it differs from that of other writers on the subject, especially Drs. Bhandarkar, Majumdar, Altekar and Tripathi).
106. c) HINDU KINGDOMS: SOUTH : Srinivasachari, Rao Bahadur C. S., *A History of Gingee and its Rulers*, Annamalai Nagar, Annamalai

- University, 1943, 625 pp. Rev. in *IHQ*, XX, pp. 202 by A.C. Banerjee : "The celebrated fortress of Gingee occupies a very important place in South Indian History. Its History certainly deserves to be written, and no one is more competent to write it than Prof. Srinivasachari. He has utilized all available sources—inscriptions, published and unpublished, English, French, Portuguese and Dutch records, Persian and Marathi chronicles, Tamil and Telugu literature—and given us a complete history of Gingee from its foundation to its capture by the British on April 5, 1761."
107. —Aiyar, S. Parameswara, "Some new facts about Rāmayyan Dalava, the warrior-statesman of Travancore," *IHRC*, XIX, pp. 141-142 (A brief sketch of the life of Rāmayyan, a trusted lieutenant of Mahārāja Martanda Varma the Great (1729-1748) who died at a comparatively early age of 43 in A. D. 1755-56).—
108. Bhandarkar, V. K., "Kampila Rāya and the Founders of Vijayanagara," *TIHC*, 1941, pp. 326-333 (Endeavours to prove that the founders of Vijayanagara are of Karnatak extraction, and had no connection with the Kampili Court).—Dave, Maneklal
109. Kakulal, "Cālukya vamsa no Itihāsa," *FGST*, VII, pp. 339-350 (In Gujarati. History of the Cālukya dynasty, but dealing mainly with Tribhuvanamalladeva and his times).—Joisa, Hulluru
110. Shrinivasa, "Kumāra Rāmana Sāhasagaḷu," *JK*, XXI, pp. 683-687 (In Kannada. Exploits of Kumāra Rāma—how the Crown Prince of Kampila captured the horse Bolla of Yeppattirāya, son of Prataparāya of Warangal, after defeating the latter).—
111. Kapatavala, Shri and Krishna, "Tamiḷina 'Puttanānūṛṅṅu' nalli Poysaḷaru," *ASPP*, XXVIII, Pts. 2-3, pp. 1-4 (In Kannada. A discussion on verses 201-202 in the Tamil classic suggestive of reference to the Hoysalas).—Karmarkar, A. P., "Cultural Aspects of Medieval Karnāṭaka," *QJMS*, XXXIV, pp. 129-147 (This instalment gives a resumé of the history of Karnāṭaka under the
112. Kadambas, the Gangas, and the Cālukyas).—Krishna, M. H., "The dynasty of the Chiefs of Kalale," *IHRC*, XX, pp. 56-58 (An account of the chiefs of Kalale who were the Dalvoys at the Mysore court for 150 years from about 1610 according to the
114. *Kalale Doregaḷa Vamsāvali*, written in 1799 A. D.).—Kundangar, K. G., "Śilāhāra Gandarāditya and His Times," *TIHC*, 1941, pp. 266-268 (Sketches the reign of Gandarāditya).—Moraes,
115. George M., "Notes on the Pre-Kadamba History of Goa," *TIHC*, 1941, pp. 164-174 (Sketches the History of Goa during the
116. Gomin, the Cālukya and the Śilāhāra regimes).—Narasimha-char, L., "The Beginnings of Coja contact with the Gangas," *TIHC*, 1941, pp. 269-271 (Speaks of Parāntaka I, the Coja king who imposed his suzerainty over the Ganga King Prthvipathi II as early as 904 A. D.).—Pillai, K. Kankasabhapathy, "Some Problems connected with Ravivarman Kulasekhara," *MA*, VI, pp. 34-38 (Discusses certain problems connected with this great

- mediaeval ruler of Travancore, such as his lineage and the question of the identity of the Pandya princes Vikrama and Vira defeated by him).—**Poduval, R. Vasudeva**, "A Unique dedicatory deed of A. D. 1750," *IHRC*, XIX, pp. 138-40 (Gives the text and translation of the dedication of the kingdom of Travancore to Śrī Padmanābha (found in a palm leaf MS. deposited in the temple of the deity in Trivandrum), which was one of the potent means used by Māhārāja Mārtanda Varma the Great to make his rule impersonal and quasi-theocratic and thus compel obedience of his unruly vassals).—**Raj, Srinivasa A.**, "A Historic Pageant of Suicide," *TQ*, XV, pp. 23-27 (The account of this "pageant of Suicide" is taken from the *Vikramāṅka Deva Carita*, wherein the story of the Jalasamādhi of Someśvara I, the western Calukya Emperor, is related).—**Salelore, B. A.**, "Queen Balla Mahādevi," *JUB*, XI, Pt. IV, pp. 25-30 (History of the Ālupa queen, a capable administrator and consummate diplomat, who 'on the death of her husband about A. D. 1277 . . . ruled in her own name').—**Salelore, B. A.**, "The English and the I Civil War in Keladi," *IHRC*, XIX, pp. 20-23 (Describes the civil war following the assumption of government by Somasekhara Nāyaka's queen Chennamāji, which was headed by Kenge Hanumappa Nāyaka of Tirikere, and aided by the Bijapur Sultan, a war in which the queen proved herself more than a match to her enemies).—**Salelore, B. A.**, "The Queens of Kanara," *NR*, XVII, pp. 343-357 (An estimate of the character and work of the three queen's of Gersoppa—Balla Mahādevi, Akkādevi, and Cennabhairādevi Amma—who had dealings with the Portuguese).—**Sarma, M. Somasekhara**, "Early Members of the Rēcērla Reddi family of Pillalamarri," *JAHIC*, I, pp. 179-183 (A minor dynasty of chiefs who were supporters of the Kākatiyas of Warangal. Three records of this family dated respectively S.S. 1124, 1130, and 1135 furnish the ancestry of Nāmareddi who was the son of Kāma by Kācamba. Their capital was Pillalamarri, 2 *kros* distant from Āmanakallu in the Sūryāpet taluk, Nalgonda district, Hyderabad state).—**Sarma, M. Somasekhara**, "The Koppula Chiefs," *JAHIC*, I, pp. 42-47 (These chiefs who are known mainly from their Dōnepundi grant of A. D. 1259 seem to have ruled over the region to the north of the Godavari known as the Āndhrakhaṇḍamaṇḍla with Pithapuri (Pithāpuram) in the Eastern Godavari district as their capital. These are not heard of after S. S. 1310).—**Sarma, M. Upendra**, "The Coḷa Chiefs and some of their Telugu Prose Inscriptions," *JAHRS*, XIV, pp. 47-48 (The patronage of Telugu literature by the Coḷa chiefs specially the Veināti and the Renāti Coḷas who had their inscriptions written in prose and poetry, and whose regnal period extended from the 11th to the latter half of the 12th century).—**Sastri, K. A. Nilakanta**, "The Calukyas of Vemulavāda,"

- JMU*, XV, pp. 101-129 (An account of this little known branch of the Cālukya family in the light of the data furnished by Pampa in his Bhārata and three inscriptions of its members, viz., the Kallipara plates of Arikesari I, the Vemulavāda stone inscription of Arikesari II, and the Parbhani plates of Arikesari III).—
127. Srinivasachari, P., "Tulava Usurpation," *JIH*, XXII, pp. 106-127 (Disputes the popular view that Narasa Nāyaka, the minister of Sājuva Narasimha, usurped the throne of Vijayanagara, and shows that the usurpation took place only after his death in 1503 in the time of his son Vira-Narasimha, who actually inaugurated the Tulava rule, the confusion prevailing on the point being due to the fact that the three important persons who shared in the administration of Vijayanagara during this period (A. D. 1492-1509) all bore the same name, viz., Immaḍi Narasimha, Narasa Nāyaka and Vira-Narasimha).
128. MUGHAL EMPIRE AND THE NAWABS : Nomani, Shibli, *Arangzeb*. Translated from Urdu by Muhammad Mansaruddin. Calcutta, 1943. (In Bengali). Rev. in *IHQ*, XX, p. 368 by A. C. Banerjee : "This small monograph, the Bengali translation of Maulana Nomani's book is an attempt to refute the charges brought against Aurangzeb by Western and Indian scholars ; the subject is treated from a new angle of vision".—"Snilloc,"
129. *Asir of Asirgarh*. Bombay, Thacker, 1943, 214 pp. (A historical novel of Mughal times in India).—Acharya, P., "Mayurbhanj during the early Marāṭha and British occupation of Orissa," *IIRC*, XIX, pp. 152-155 (Shows how with British help Mahārāja Dāmodar Bhanja successfully resisted the efforts of the Marāṭhas to impose their supremacy over Mayurbhanj, when the rest of Orissa upto the river Sunai was ceded to them by Nawab
131. Alivardi Khan by the treaty of A. D. 1751).—"Akbar," *CR*, LXXXVI, pp. 76-80 (Thoughts suggested on the occasion of the 400th anniversary of the birth of Akbar celebrated both in
132. England and India in November, 1942).—"Akbar the Great : Anniversary Celebrations, in London," *LAL*, XVII, pp. 30-37 (Occasion of the 400th anniversary, November 23, 1942 ; reports of speeches by Mr. L. S. Amerey (the then Secretary of State for India) on equal justice to all communities, by the Maharaja Jam Sahib of Navanagar on Akbar's Example and the Princes, by Lawrence Binyon on the Emperor and the Arts, and by Sir
133. Azizul Huque on the Emperor and Queen Elizabeth).—Askari, Syed Hussain, "Bihar in the First Quarter of the Eighteenth Century," *TIHC*, 1941, pp. 394-405 (Gives a chronological account of the various subedars and their deputies who governed Bihar from the beginning of the 18th century down to the appointment of Fakhruddowla).—Askari, Syed Hussain, "Some Unpublished Letters of Raja Ram Narain," *BPP*, XLII, pp 54-71

- (Gives translations of a few letters of Raja Ram Narain, the Deputy Governor of Bihar (1752-1761), relating to the Shahzada's (Shah Alam's) invasions of Bihar, letters which were discovered by the present writer among the heaps of torn papers and books in the Oriental Library, Patna).—**Banerji, S. K.**, "Jodh Bai's Palace at Fathpur Sikri," *TIHC*, 1941, pp. 371-377 (Attempts to show that the local tradition with regard to the location of Akbar's *Khu-abyah* is correct, that *Bibi Miriamki Kothi* belonged to Jahangir's mother, who bore that title, and that Jodhbai's palace was occupied by the Hindu women of the zenana).—**Brelvi, Asaf Ali**, "Nawab Dunde Khan," *TIHC*, 1941, pp. 427-434 (Traces the career of Dunde Khan, who on the death of Daud Khan, the founder of Rohilkhand, built up the Rohilla state).
137. —**Chatterji, Nandalal**, "When was Akbar's Tomb Begun?," *TIHC*, 1941, pp. 353-354 (Begun in the very first year of Jahangir's reign, it took seven years to build).—**Chaudhuri, Jatindra Bimal**, "Muslim Patronage to Sanskrit Learning," *MR*, LXXIII, pp. 29-32 (The Muslim rulers of India, chieftains as well as emperors, contributed to the spread of Sanskrit learning 1) by deliberately patronizing scholars in various branches of Sanskrit literature such as poetry, astronomy, and philosophy, 2) by themselves composing Sanskrit verse, 3) by themselves composing works in Arabic and Persian on Sanskrit learning and culture, 4) by themselves translating various Sanskrit works into Arabic, Persian, and vernaculars, and, 5) making great Sanskrit scholars translate well-known Sanskrit works into Arabic, Persian, and Bengali. The examples of such rulers cited here range from Shahabuddin
139. Ghorī in the 12th century to Dara Shukoh in the 17th).—**Commisariat, Khan Bahadur M. S.**, "Presidential Address for Section IV Mediaeval India, Part II 1526-1764," *TIHC*, 1941, pp. 337-339 (Dwells on the scope for research in Mughal History, especially the economic history of the period).—**Haq, Moinul Syed**, "Was Sultan Khurram Murdered?," *JII*, XXII, pp. 18-28 (Disposes of the authority of contemporary works and documents, which are used to prove the charge, on the ground that they are either mistranslations or that the writers concerned 'believed the many absurd stories that were then current,' and comes to the conclusion that Shah Jahan was not guilty of fratricide, a charge levelled against him by later writers or by those who relied on bazaar gossip for their information).—**Khan, Yusuf Hussain**, "Why was Nāsir Jang summoned to Delhi?" *LC*, XVII, pp. 57-64, and *TIHC*, 1941, pp. 622-629 (The reason was that the Emperor wanted to get rid of his Vazier, Safdar Jang, who had publicly usurped all authority leaving the Emperor a mere puppet. Moreover, Safdar Jang was trying to make friends with the Marathas in order to strengthen himself against the court party, an eventuality which was sure to affect Nāsir Jang's position

142. in the Deccan).—**Majumdar, R. C.**, "Mahārāja Rājāballabh," *CR*, LXXXVII, pp. 95-103 (Leading political figure who played an important part during the last days of Muslim rule in Bengal before the transference of political authority to the British. Suspected of disloyalty, he was put to death by orders of Mir
143. Kasim some time in the latter half of 1763).—**Mukerjee, Paresh-nath**, "Shah Jahan's Central Asian Policy : Was It Aggressive?" *TIHC*, 1941, pp. 387-389 (Shows that the policy was defensive rather than offensive, and that Shah Jahan, though a military failure in Central Asia, was a unique success in her politics).—
144. **Pawar, A. G.**, "Nizām-ul-Mulk Asaf Jah I," *TIHC*, 1941, pp. 618-621 (This is a chronology of Nizām-ul-Mulk's career based on a Telugu *MS.* included in the Mackenzie Collection, and is specially useful for details of his life particularly his thrust into
145. the south after his departure from the court in 1724).—**Pawar, A. G.**, "Some Documents Bearing upon the History of Karnataka (1749-1755)," *IC*, XVII, pp. 65-76 (The eleven letters here reproduced from British Museum Or. No. 7010 are mostly written to or by Muhammad Ali, the Nābob of Arcot, during an epoch-making period in the history of Carnatic, when after the defeat and death of Anwar-ud-din Khan in the battle of Ambur in July 1749, the struggle for the *nābobship* of the province raged furiously. These letters, though they do not alter our knowledge of the events materially, contain sundry details necessary for a
146. clear understanding of these events).—**Prashad, Bainsi**, "Emperor Humayun's Tower at Sarnath, Benares," *BPP*, XLIII, pp. 11-17 (Shows that the tower was built by Humayun's orders some time in 1538-39 when he was camping at Sarnath on his way to Bihar and Bengal in pursuit of Sher Shah Sur ; that it was subsequently repaired and renovated by Bayazid in 1567-68 ; and that finally Govardhan had a new memorial erected in 1587-88 in place of
147. the original one).—**Qureshi, I. H.**, "The Rushaniyāhs," *TIHC*, 1941, pp. 364-371 (Discusses the beliefs of the Rushaniyāhs 'the followers of Light', an obscure sect started by Bayazid, a man of very meagre learning, among the tribes of the North-west, and against whom Akbar was compelled to send a punitive expedition under Man Singh, as they had rendered the Kaibar pass unsafe).—
148. **Raghavan, V.**, "Nāsir Jung vs. Muzaffar Jung," *JIH*, XXII, pp. 49-53 (The cause of the rivalry between Nāsir Jung, the son of Nizām-ul-Mulk Asāf Jah and Muzāffar Jung, the latter's grandson, which has so far been unsatisfactorily accounted for is revealed by the Sanskrit poem *Ānandarāṅgacampū* of Śrīnī-vāsa (a life of Ānandarāṅga Pillai), which attributes it to the murder of his brother-in-law Matawassil Khān by Nāsir Jung).—
149. **Rahman, A. F. M. Khalilur**, "Najib-ud-daulah, 1739-70," *BPP*, XLII, pp. 1-24 (Traces the career of a soldier of fortune, who trekked to India from Afghanistan as a refugee, but rose rapidly by sheer

- merit to the positions of Jamadar, Resaladar, Jagirdar, Mir Bhakshi, Faujdar of Delhi, and Mukhtar of the Imperial administration, and then finally to that of virtual dictator from 1761-1770, saving Hindustan from the clutches of the Marathas, and the Delhi Empire from the rising power of the Sikhs and the Jats).
150. —Rahman, A. F. M. Khalilur, "Shujā-ud-daula as a Diplomat (1754-65)," *IHQ*, XIX, pp. 39-49 (Shujā-ud-daula was the Nawab of Oudh from 1754 to 1765. He was well 'fitted both by temperament and training to be an excellent diplomat,' if by a diplomat is meant one 'with no moral qualms about crime in politics.' He had set his heart on the imperial wizarat, and in his efforts to secure this office he played the Marathas against Ahmad Shāh Abdali, both of whom promised him the post. Though ultimately he threw in his lot with the Afghan invader, he offended the latter by remaining inactive on the battlefield of Panipat (14th January, 1761). Shujā thereafter planned to realise his ambition by obtaining control over the Emperor, who was living at Patna under the protection of the English. Lastly, for some selfish gain of his own he supported Qasim Ali, who had been put on the *masnad* of Murshidabad by the East India Company, against his English masters. But being defeated at Buxar (22nd October, 1764), he threw himself on the generosity of the English and was pardoned by them).—Raja, C. Kunhan, "A Sanskrit Letter of Mohamad Dara Shukoh, An English Translation," *Bra ALB*, VII, Pt. II, pp. 107-114; Pt. III, pp. 192-204 (Showing the Hindu learnings of Dara).—Reu, Bisheshwar Nath, "Rao Amarsingh, the well-known Hero of Rajputana," *TIHC*, 1941, pp. 383-387 (Traces the career of the eldest son of Maharaja Gajsingh of Marwar, who ended his life violently at the Mughal court).—Roy-Chowdhury, M. L., "Position of Christians in the Mughal Empire," *TIHC*, 1941, pp. 347-353 (Dwells on the courteous treatment meted out to the Christians who were even allowed to make converts to their religion).—Sahasrabuddhe, B. N., "Bangāla-Bihar-Odisācā thodā Itihāsa," *Sdk*, XII, Pt. II, pp. 197-216 (In Marathi. History of Bengal, Bihar, and Orissa before Rhonsle's invasion).—Saiyid, Nurul Hasan, "The 'Mahzar' of Akbar's Reign," *JUPHS*, XVI, I, pp. 125-137 (Examines the 'Mahzar' which declared that Akbar was the *khalifa* of the age, ranking above *mujtahids*, with the prerogative of selecting any opinion from among the divergent counsels of the latter, and of himself issuing decrees—in the light of the *Hanafi* and *Shafai* systems of law, and shows that it does not amount to any usurpation of spiritual leadership on the part of Akbar, as Vincent Smith suggested; maintains that the historical significance of the document consists in the fact that Akbar wished to declare thereby that the Mughal Empire was the monopoly of no one sect and to make all his subjects feel that it was their Empire).—

156. Sardesai, Rao Bahadur G. S., "Chandasahab in Maratha Confinement, March 1741—June 1748," *MR*, LXXIV, pp. 449-452 (Gives a free translation of a few letters about the capture of Trichinopoly by Raghuji Bhonsale and the consequent confinement of Chanda Sahab in Mahārāstra for seven long years, the immediate cause of the expedition being the attempt by Chanda Sahab to annex Tanjore).—Sardesai, Rao Bahadur G. S., "The Nine Gems of Akbar's Court," *MR*, LXXIV, pp. 129-133 (The nine gems spoken of here are Shaikh Mubarak's two sons Abul Faizi and Fazal, the former afterwards poet-laureate, the latter the author of 'the Akbar-namah,' which has made Akbar 'great and immortal,' the equally gifted Badayuni, the very antithesis of Fazl, Rājā Mānsingh, the loyal and trusted military commander, Todarmal, who brought to perfection the revenue system of the Mughal Empire, Rājā Birbal, who negotiated the matrimonial alliances of the Emperor, Mulla Do-pyaza, the scholar, Tan Sen, famous as a perfect artist of music, and Hakim Human, the royal physician).—Sarkar, Sir Jadunath, "The Battle of Haldighat," *MR*, LXXIII, pp. 257-261 (Describes the battle fought between Emperor Akbar and Maharana Pratap Singh of Udaipur in A. D. 1576).—Sarkar, Sir Jadunath, "Unity in spite of Diversity," *MR*, LXXIII, pp. 417-421 (Describes Akbar's efforts to weld the diverse races and sects in India into a united nation, as a result of which the strongest and bitterest opponents of Mughal rule in India became its most devoted supporters, because they felt themselves to be *equal partners* of a national Government of which the head merely happened to worship in a different form from theirs).—Singh, Jangir, "Raja Todar Mal's Sons," *TIHC*, 1941, pp. 358-364 (Traces the career of the three sons of Todar Mal, Govardhandhari (Dharu), Kalyan Das, and Rai Gopinath, all of whom held high posts in Mughal service).—Sinha, N. K., "Sirāj-ud-Daula," *CR*, LXXXVIII, pp. 93-96 (The career of Sirāj when studied in the perspective of the happenings at Delhi and Hyderabad, *viz.*, the fourth invasion of Ahmad Shāh Abdālī and the dismissal of Bussy, evokes our sympathy inasmuch as these events were more responsible for the British victory at Plassey than the distant cannonade that led to it).—Srinivasachari, Rao Bahadur C. S., "A little known phase in the career of Chanda Sahib 1741-48," *IHRC*, XIX, pp. 1-7 (Deals with a little known phase of Chanda Sahib's life his captivity under the Marathas and his release from them on his agreeing to restore Trichinopoly to Hindu rule (1747), when in alliance with the Madakeri Nayaka of Chitaldrug he proceeded against Somaśekhara Nāyaka of Bednur).—Srinivasachari, Rao Bahadur C. S., "The climacteric of the Battle of Ambur (3rd August 1749)," *IHRC*, XX, pp. 1-3 (Between Chanda Sahib and Anwaru'd-din. Historical importance of Madras and Pondicherry dates from this battle).—

164. Śrīvastava, Avinash Kumar, "Abhāga Dārā Shukoh," *NPP*, XLVII, pp. 273-298 (In Hindi. Traces the career of Dārā Shukoh).—Śrīvastava, A. L., "The Miscarriage of Shāh Ālam's Second Expedition to Delhi, 1769," *TIHC*, 1941, pp. 462-467 (Mutiny in the Wazir's army and British diplomacy are given as reasons for abandoning the expedition).—Tara Chand, "Dārā Shukoh and the Upanishads," *IC*, XVII, pp. 397-413 (Shows that Dārā not only held that the *Upanishads* were "the first divine book, the source of truth and the ocean of unity," but that their teaching agreed with that of the Qur'ān, nay, they were an interpretation of and commentary on the Qur'ān, and that the task of translating them was an amazing literary feat in that the fifty *Upanishads*, comprising all the important ones and some written in very archaic Sanskrit, were translated within six months during the year 1656, the most remarkable contribution of the translation being that it threw a flood of light upon similarities between
167. Hindu and Muslim mystic philosophies).—Wadia, P. A., "Akbar and India Today," *MR*, LXXIII, pp. 26-27 (Holds that the enthusiasm with which the Akbar Quarter centenary has been celebrated is symbolic of 1) the demand for a unified India, and 2) of the growing self-consciousness of the Indian people and their desire to live their own life at its best so that India may make its own contribution to the heritage of human culture, the Mughul administrative machinery paving the way for a unified India inasmuch as this machinery was not imposed from without).
168. MARATHAS: Bondra, V. S., "Ānandarāo Jādhav yāci Takrīra," *BISMQ*, XXIII, Pt. III, pp. 40-45 (In Marathi. An important document of A. D. 1744 throwing fresh light on: 1) the conflict between the Peśva and Dabhade, 2) between the Peśva and Candrasena Jādhav, 3) and the siege of Hingagaganv).—Deopujari, M. B., "Guerilla Warfare—A Historical Retrospect," *MR*, LXXIII, pp. 428-429 (A study of the historical origin and importance of guerilla warfare with special reference to the Maratha guerillas).—Desai, R. D., "Śivabhārata va Śrīparaśurāma," *BISMQ*, XXIV, Pt. II, pp. 39-40 (In Marathi. Shows that the pilgrimage of Śivāji to the temple of Śrī Paraśurāma at Chiplun as reported in the Śivabhārata is borne out by the contemporary temple records, which mention a grant of 75 hons per annum made by Śivāji to the god on the occasion of his visit).—Editor, "Marathas beyond Attock," *BISMQ*, XXIV, Pt. I, pp. 2-7 (Vindicates the claim made by the Maratha historians that just before the third battle of Panipat, the Marathas had extended their sway over the whole of the Punjab and had gone even beyond the Indus, a claim characterised as 'an ignorant boast' by Sir Jadunath Sarkar, and concludes that the Marathas were masters of
172. Attock at least for a period of four months).—Gode, P. K.,

- "The Bhagvā Zenda of the Marathas," *JTSMI*, III, Nos. 2 & 3, pp. 1-3 (Identifies *Pārijāta Dhwaja* of Sambhaji mentioned by Hari Kavi in his *Sambhaurāja Carita* in A. D. 1685 with the *Bhagvā Zenda* hoisted by the Marathas at Bassein after their victorious campaign of A. D. 1739 on the ground that the articles which are mentioned as having been used in its preparation in the documents of the time yield the Bhagvā colour, which is the same as *pārijāta* or orange used by the Sanyāsīs for their clothes).—
173. Gupte, Y. R., "Śivaji the Great's Order to the Revenue Officers at Junnar," *NIA*, VI, pp. 21-22 (Dated 1st Ramjan Suhur San Arbā Khamasain Alaf (July 1653) ordering his officials at Junnar to give an annuity of 100 hons to Siddhesvar Bhat on account of the merit of whose religious austerities Śivaji believed he won his kingdom. From an inspection of the original of this order, the author concludes that he has no doubt as to its genuineness).—
174. —Joshi S. G., "Rohidakhore va Bhor Tarfyethila Mhasavade Josi yāncā karinā (Ambavade)," *BISMO*, XXIII, Pt. III, pp. 65-72 (In Marathi. An account of Mhasavade Josi of Rohidakhore and Bhor).—
175. Joshi, S. P., "Rājasthānamahārāstrasangharṣa," *Sāk*, XII, pp. 81-191 (In Marathi. Clash between Rājasthan and Mahārāstra. Continued from previous volume, see *BIS* 1942, No. 129).—
176. Kibe, Rao Bahadur Sardar A. V., "A Conundrum in Maratha History," *TIHC*, 1941, pp. 392-393 (Attempts to discover the reason for the deviation on the part of the Peśvas from Śivaji's ideal of the Mahārāstra polity viz., the protection of the Cows and the Brahmans).—
177. Mookerji, Sudhansubimal, "Shiva Chhatrapati: an estimate," *TQ*, XV, pp. 307-313 (Superficial).—
178. Pawar, A. G., "Parashuram Charitra—a contemporary Historical Marathi Poem relating to the Peśwas," *IHRC*, XX, pp. 69 (An account of the Peśvas from Balaji Viśvanāth to Mādhavrāo (A. D. 1713-1772)).—
179. Pawar, A. G., "Rājā Karna, the son of Chhatrapati Rājārām," *IHRC*, XIX, pp. 159-162 (Describes the part played by Rājā Karna during the peace negotiations in 1697 with Zulfiqar Khan, and his coronation as king in the lifetime of his father, facts which show that he was not a natural but a legitimate son of Rājārām).—
180. Pissurlencar, Panduranga, "Some notes on a conflict between Kanhoji Angria and the English of Bombay," *IHRC*, XIX, pp. 167-169 (Instructions issued by Governor Boone of Bombay to Bābaji Crutt, when he was sent to the court of Satara to ascertain Shahu's attitude in the event of hostilities breaking out between the English and Kanhoji Angria, his vassal, who had been harassing the English merchantmen).—
181. Puntambekar S. V., "The Old Feudal Nobility of Mahārāstra," *TIHC*, 1941, pp. 405-412 (Discusses the origin and nature, strength and structure, place and functions of the feudal system in the socio-political life of Mahārāstra from the foundation of the Bahamani kingdom to the rise of Śivaji, 1350-1650).—

182. Sabnis, M. P., "Āngryānci Marāthyāncyā Ārmārācī Kāmāgiri," *Sdk*, XII, Pt. I, pp. 169-178 (In Marathi. The Angrias and the equipment of the Maratha navy).—Sajan Lal, Kasim Ali, "The Battle of Shrigonda, 1761," *MIA*, VI, pp. 206-210 (Shows how taking advantage of the disastrous defeat of the Marathas at Panipat, Nizam Ali Khan dispatched an army to devastate the Peśva's territories and recover the losses he had suffered at Udgir. The issue was finally joined at Shrigonda between the two powers but with no decisive results, and the Nizam agreed to peace terms favourable to him).—"Santāji Ghorāde," *Sdk*, XII, Pt. I, pp. 57-59 (In Marathi. Continued from previous volume: Sketches the career of the great Maratha general under Rājārām).—Sardesai, Rao Bahadur G. S., "Itihāsa-Parīṣad-Adhyakṣa Bhāṣana," *MSP*, XVI, pp. 207-213 (In Marathi. Presidential address at the historical conference of 1943. The speech points out some characteristics of Maratha history).—Shejwalkar, T. S., "D. V. Apte," *MIA*, VI, pp. 189-191 (Appreciative obituary of a selfless worker in the field of Maratha history).
187. *A) EUROPEAN POWERS: i) THE PORTUGUESE: Moraes, G. M., "The Maratha-Portuguese War of 1683-84," JUB*, XI, Pt. IV, pp. 31-47 (Describes the course of this war. For causes see *BIS* 1942, No. 138).—Pissurlencar, P., "The Luso-Maratha Campaign of Bassein," *TIHC*, 1941, pp. 416-427 (Holds that the religious intolerance of the Portuguese no less than the territorial ambitions of the Marathas was responsible for the Luso-Maratha War of 1739).—Quadros, Jerónimo, "Portugal no Guzerate," *BEAG*, II, pp. 22-27; 37-40; 75-77; 118-120 (In Portuguese. The first instalment speaks of the services rendered by Davane, a Muslim pilot from Gujarat, to Vasco da Gama during his first voyage. The other instalments are notes on the history of Gujarat before the arrival of the Portuguese).
190. *ii) THE DUTCH: Bharucha, R. M., "Anglo-Dutch Relations, 1618-1621," TIHC*, 1941, pp. 354-357 (Shows how the friendly relations between the two were clouded by commercial rivalry).—De, J. C., "Anglo-Dutch Rivalry in the Waters of the East Indian Archipelago (1600-1619)," *BPP*, XLII, (Commercial rivalry ending in open rupture between the two nations, the dispatch of an English squadron for the occupation and defence of Polaroone, Dutch successes, followed by the agreement between the parties, 1619).
192. *iii) THE FRENCH: Lehuroux, A., "The Finding of Dupleix-Fathecabad," TIHC*, 1941, pp. 437-457 (Explains how from a reference in a letter of Clive (7th May O. S. 1752) to 'a very fine choultry' erected to the memory of Nazir Jung over the spot

where "he had been done to death," and other indications, the author with two other scholars at length succeeded in locating the site of the projected city of Dupleix-Fathecabad which was to commemorate the French triumph in India, and identifies it with Puttanandal village, Tindivanam Taluq, S. Arcot).—

193. **Lahuraux A.**, "The Policy of Dupleix," *IHRC*, XX, pp. 72-75 (Endeavours to show from Dupleix's own declaration of policy that he had no definite plan, secret or avowed, to found a French Colonial Empire, but that the development and maintenance of his country's commerce were his sole and constant pre-occupation; and that finally the originality of his 'system' lay in his theory—novel for the times—"that a revenue-yielding territory, possessed in absolute sovereignty, was indispensable to meet his overhead charges and advances, to cover losses and pay for the multifarious expenses of government").
194. iv) **THE ENGLISH**: **Aiyar, K. R. Venkata Rama**, "The Tondaiman's relations with the East India Company during the 18th century," *IHRC*, XIX, pp. 163-166 (Publishes the *cowle nama* or agreement in Persian, signed by George Pigot, Governor of Fort St. George, dated 28th September 1755, with the Tondaiman Ruler of Padukottai, which has in it the germs of the future 'obligations and engagements' that have secured for Padukottai the fullest measure of 'protection and union' under the suzerainty of the British Crown).—
195. **Chatterjee, Nanda Lal**, "Clive and the Company's fire arms," *IHRC*, XIX, pp. 47-48 (Shows how Clive brought to the forcible notice of the Court of Directors the poor quality of both the small arms and cannon which they supplied, and how his suggestion in regard to their purchase were ignored).
196. —**Gurner, C. W.**, "Old Calcutta," *IHRC*, XX, pp. 15-19 (Sketch of the settlement just before its fall in 1756 to Sirāj-ud-dāulah, the attack, and Clive's raid on the camp of Sirāj-ud-dāulah in February 1757).—
197. **Pawar, A. G.**, "The Sidi's Incident and the Surat Factory's Demands in 1683," *NIA*, VI, pp. 1-6 (The incidents with the Sidi having convinced the Surat Council of the desirability of establishing contact with the Mughal court, they appointed "Sudderung Pheroo, an ancient servant of the Honourable Company" to act as their Vakil there and to make use of his position to obtain certain concessions to the Company. A detailed list of their requests which is published here, though it is chiefly commercial in character, throws welcome light on the Mughal administration).
198. **MODERN INDIA I (1764-1858)**: (a) **The Rule of the East India Company**: **Advani, A. B.**, "The Lion's Last Roar," *JSHS*, VI, pp. 299-302 (Describes how after the battle of Hyderabad (24th March 1843) which resulted in his total discomfiture, Mir Sher

- Muhammad, the last of the Mirs, was tracked down by the English to Shahdapur where he made his last stand on the 13th June, 1843, after which he lapsed into obscurity and oblivion).—**Ameer Ali, Torick**, "Bolaqui Das' Account with the East India Company and the trial of Nuncumar," *IHRC*, XX, pp. 12-15 (Holds that the account between Nuncumar and the Estates of Bolaqui Das stated as signed by the latter's two attorneys Mohan Persad and Padma Mohan Das, is fatal to the prosecution case).—**Askari, Syed Hussain**, "A Contemporary account in Persian of the Mutiny of 1857-58," *IHRC*, XIX, pp. 100-105 (A poetical account of the Mutiny of 1857 by an Anglo-Indian Francis Godlien Quins, nick-named Fraso in a Persian MS. now at the O. P. L. Patna. Though it gives only the well-known facts of history, there are certain points on which Fraso's account is at variance with those in standard works).—**Banerjee, D. N.**, "Warren Hastings and his supposed resignation of the office of Governor-General of India," *IHRC*, XIX, pp. 27-31 (Publishes a few extracts from the letter which Warren Hastings addressed to the Court of Directors on the 15th August 1777 when it was known that they had accepted the resignation tendered on his behalf by his friend and agent Colonel Mac Leane and appointed Mr. Wheeler to succeed him. Warren Hastings declares that he does not retain the faintest idea of having given such a commission to his friend, and therefore does not 'hold himself bound by (his) notification,' and invites the attention of the Directors to the 'evidences' in their possession 'for proof that nothing was more foreign from my intention than by any voluntary act of my own to relinquish the trust which had been publicly committed to me').—**Banerjee, D. N.**, "The Court of Directors and Warren Hastings' supposed Resignation of the office of the G. G. of Bengal," *IHRC*, XX, pp. 23-25 (When in supposed conformity with his desire the Court of Directors accepted his resignation, and Warren Hastings repudiated the whole proceeding of his agent, the Court of Directors addressed certain observations to the Governor General and Council of Bengal on 23rd December 1778 commenting on the points raised by Hastings in his letter—observations which are of some importance in the constitutional history of India).—**Bhalla, P. N.**, "The Mother of the Company," *JIH*, XXII, pp. 128-144 (Traces the career of Munni Begam called the "Mother of the Company" or the "Jewel Lady," who was the favourite consort of Nawab Mir Jafar Khan. After her husband's death she held the office of controller of the household under successive Nawabs and exercised powerful influence in Murshidabad politics. She enjoyed the patronage of Warren Hastings, who always defended her against the attacks of her enemies and of the majority in the Council, and sought every opportunity to reinstate her on account of his sole desire to advance the Company's interests in India).—**Billimoria,**

- N. M., "Devastation caused by the Indus in the 19th Century, Severe earthquake felt on the frontier of Upper Sind on 24-1-1852," *JSHS*, VI, pp. 184-195 (Describes the glacier-created floods, which occurred in 1825, 1833, and 1840-41. The account of the disasters which occurred on the 10th August 1858 is from the reports of Capt. T. G. Montgomerie and Capt. W. Henderson).—**Billimoria, N. M.**, "The 50th Anniversary of Meance," *JSHS*, VI, pp. 303-306 (Gives a brief sketch reprinted from "The Sind Observer", 26th February 1893, of Major-General Marston's career, and describes the function held in his honour at the Sind Club on the 50th anniversary of the battle, as the only surviving officer of Sir Charles Napier's army).—
206. **Bruce, J. F.**, "Presidential Address to Section 5—Modern India," *TIHC*, 1941, pp. 455-457 (Refers to the work done in the Punjab on the period from 1780 to 1850).—**Chakravarti, Bishnupada**, "Maulavi Qader's Nepal Embassy, 1795—a Forgotten Episode," *CR*, LXXXVI, pp. 43-49 (Like the earliest mission of Kirkpatrick, this mission too was for opening trade relations with Nepal. It was however a failure since the Maulavi's health broke down and he had to return without his immediate object being fulfilled).—
207. **Chakravarti, B. P.**, "Annexation of Cachar, 1832," *IHRC*, XIX, pp. 124-128 (What with the troubles caused by Tularam and Gambhir Singh coupled with the tyrannical conduct of the ruler Gobinda Chandra, Cachar was fast approaching a stage, when its annexation could not long be delayed. The author shows how after the death of Gobinda Chandra, despite Gambhir Singh's claims to it, Cachar was annexed, for reasons among others of strategy in meeting Burmese aggression, should it ever succeed in breaking through Manipur).—**Chatterji, Nandalal**, "Clive and the Company's Postal System," *JUPHS*, XVI, Pt. II, pp. 89-93 (Rightly credits Clive with the foundation of the postal system in India, though Clive's system was mainly a continuation of the old *dak* organisation of horse carriers or runners who carried letters and despatches by relays along the road from place to place, and reproduces his regulations of 1766 which arranged for a full-fledged organisation of *daki* within the Bengal province, and from Bengal to other Presidencies).—
209. **Chopra, Janki**, "Dost Muhammad Khan in India," *IHRC*, XIX, pp. 82-86 (Shows that far from being a passive onlooker during the Kabul insurrection headed by his son Muhammad Akbar Khan, Dost Muhammad while in exile in India proved a restless internee anxious to be as near to his country as possible, and had to be removed much against his will from Ludhiana to Mussoorie, whence his son secured his release in exchange for British prisoners in October 1842).—
210. **Coe, W. H.**, "Nelson's Services to India," *TIHC*, 1941, pp. 474-479 (Deals with the importance of the battle of the Nile in Indian History).—**Das, G. S.**, "Cuttack in the year 1766 A. D.," *TIHC*,

- 1941, p. 459 (An interesting account of the City of Cuttack, the capital of Orissa, by T. Motte, an intimate friend of Clive).—
213. **Das, G. S.**, "The Paik or the Militia Rebellion of 1817 in Orissa," *TIHC*, 1941, pp. 489-494 (Describes the widespread rebellion of the Paiks which had its origin in the agrarian grievances consequent on the confiscation by the British authorities of the Kurdah, held rent free by the Paiks and the heavy assessment of the Zamindars).—**Datta, Kalikinkar**, "A Letter of the Council in Calcutta to Marquis de Bussy, 1784," *TIHC*, 1941, pp. 469-473, also in *IHQ*, XIX, pp. 367-372 (This letter from the National Archives, New Delhi, gives some new details regarding the mutual restitution of conquests by the rival powers (the English, the French and the Dutch) on the conclusion of the Peace of Versailles, 1783).—**Datta, Kalikinkar**, "The Dutch Factory at Balasore, and Anglo-Dutch hostilities there in 1786-87," *IHRC*, XIX, pp. 86-89 (Appropos two letters discovered by him in the National Archives, New Delhi, and addressed to Honourable Isaac Fittingh, Governor of the Council at Chinsurah by Mr. Lawrence D'Costa, the agent of the Dutch at their Balasore Factory, on the 23rd October 1787, complaining against Mr. Wordsworth, Resident of the English Factory at Balasore, regarding the obstructions the latter had put on his trade in *Cowries* with the Maldivians, the author gives an account of the trade in *Cowries* in Bengal from 17th to the early years of the 19th century).—**Datta, Kalikinkar**, "Exchange of the Dutch Settlement of Baranagore for some lands in the vicinity of Hugli," *BPP*, XLII, pp. 89-91 (Describes the negotiations between the English and the Dutch ending in the exchange in 1795 of the Dutch possessions of Baranagore for as much land in the Circle of Chinsurah).—**Deshpande, Y. K.**, "A letter of Bālāji Nārāyan Natu," *IHRC*, XIX, pp. 108-110 (The letter, which was written immediately after the cession of the Peśva's territories to the British, describes the tour of the Governor of Bombay in the Deccan to meet and conciliate the Sardars of the Peśva, with Bālāji Nārāyan accompanying the the Governor during the 2 months of the tour).—**Gupta, Pratul C.**, "The Commissioners at Bithur (1818-51)," *IC*, X, pp. 1-7 (During the thirty-two years of captivity of Bāji Rāo, the ex-Peśva, four permanent officers held this post: John Low, E. J. Johnson, William Cooke, and James Manson. The first commissioner was a happy choice. Low's sympathy and tact helped a great deal in soothing the feelings of Bāji Rāo, and tiding over the most difficult period of his life in retirement. But all found him at times somewhat difficult).—**Gupta, P. C.**, "Major Hyder Hearsy's 'Intrigues' at Bithur," *IHRC*, XX, pp. 28-31 (One of those little known soldiers of fortune who served the various Indian states about the end of the 18th century. The 'intrigue' was in favour of the Peśva, a report of which reached Bentick in 1832).

220. —Gupta, P. C., "Captain E. J. Johnson, Commissioner at Bithur 1823-28," *IHRC*, XIX, pp. 34-38 (Works out a narrative of day-to-day events in the prison-home of the ex-Pesva from the letters of Captain Johnson, the commissioner, who, however, had little cause for anxiety, as the ex-Pesva had by then got used to his changed circumstances).—
221. "Inundation of the Indus, taken from the lips of an eye-witness, A. D. 1842," *JSHS*, VI, pp. 359-360 (Description of the terrible disaster that befell Sind in this year).—
222. Kumar, Virendra, "Rebellion in Kolhapore and Sawunt Wadi (1844-45) and its significance," *IHRC*, XIX, pp. 67-70 (Describes the rebellions that broke out in the Kolhapore and the Sawunt Wadi states consequent on the unrest among the privileged classes brought about by the attempt of the British agents to put a stop to the corrupt practices of these classes by enforcing reforms in the revenue, military, and judicial systems in these states).—
223. Lambrick, H. T., "The Mirs and the Indus Tolls," *JSHS*, VI, pp. 196-210 (The levy of tolls by the Mirs of Hyderabad on boats plying on the Indus, in alleged contravention of the treaty of 1839, was one of the grounds on which Lord Ellenborough sought to impose a further and penal treaty on them: the 11th clause of this treaty referring to the imposition of the tolls was interpreted in one sense by the Mirs and in another by the British, a circumstance which gave rise to a lengthy correspondence, which is reproduced here).—
224. Lambrick, H. T., "The Sind Battles, 1843—Hyderabad, Pir Ari and Shahdadpur," *JSHS*, VI, pp. 393-438, 3 pls (An account of the battle of Hyderabad fought between Mir Sher Muhammad Khan, the independent prince of south-eastern Sind, and Sir Charles Napier based on English as well as Sindhi sources; the stand Mir Muhammad made at Pir Ari, the pursuit of the fugitive the final encounter at Shahdadpur and the flight of the Mir from the battle-field and from history).—
225. Lambrick, H. T., "The Sind Battles 1843, I Miani," *JSHS*, VI, pp. 260-298, 2 pls (The description of the battle of Miani between the English under Sir Charles Napier and the Mirs with their Baluchi feudatories based on English as well as indigenous accounts, description of the battle-field a hundred years after the battle, criticism, and final judgment on the conduct of the parties).—
226. Mahapatra, N. N., "The dispatches of Warren Hastings and the history of Dhenkanal," *IHRC*, XIX, pp. 162-163 (Warren Hastings' deep political insight and statesmanship are clearly discernible in his dispatches to the Court of Directors and in his instructions to Anderson, when the latter was sent by him in 1780 to wean Madhaji Bhonsla's son Chinnaji Bapu, who was proceeding ostensibly to put down the recalcitrant chief of Dhenkanal in Orissa, but really to make war with the English in Bengal, from his alliance with Hyder Ali by dangling before him the prospects of his succession to the gadi of Nagpur with British help in

- note on Velu Tampi's rebellion," *IHRC*, XIX, pp. 170-173 (Publishes what may be described as Velu Tampi's last parleys with a British officer (27th to 28th December 1808) written for the information of Col. Macaulay, the Resident, and transmitted by him to the acting Chief Secretary of the Government of Fort St. George, when with the failure of assistance from the French to which he had looked forward, Tampi's revolt was crushed by the British).—Srinivasachari, Rao Bahadur, C. S., "The Arcot Interest and Parliament," *NR*, XVII, pp. 89-100 (Shows how the unchecked increase of the Nawab's debts exercised a sinister influence on the purity of the Madras administration, and influenced party politics in Parliament so far as to compel Pitt to insert a clause in his India Bill, providing for an investigation into the justice of the claims of the Nawab's creditors).—Srivastava, K. L., "Influence of the Press on the outbreak of the Mutiny especially in Central India-Malwa," *IHRC*, XIX, pp. 156-158 (The liberty of the press which had come with the Act XI of 1835 during the temporary governor-generalship of Metcalfe, was availed of by the Indians to ventilate their political and social disabilities—which was done in Central India-Malwa through the columns of newspapers such as "Perfect Moonshine," "The Malwa Akhbar," and "The Gwalior Akhbar" as well as through itinerant messengers—and the ferment that was caused eventually precipitated the insurrection of 1857).
243. b) MARATHAS: Banerjee, Anil Chandra, *Peshwa Madhav Rao I*. Calcutta, A. Mukherji & Bros., 1943, 266. pp. Rev. in *JUPHS*, XVI, Pt. I, pp. 242-243 by Radha Kumud Mookerji, "The monograph is a product of much painstaking research into a variety of sources in different languages . . . It treats of the fascinating topic of the revival of the Maratha power after the disaster of Panipat." Also in *IsC*, XVII, pp. 469-471 by K. S. L.: "The author has ably clarified the whole political situation with necessary reference to the economic, social, and religious conditions of the Maharashtra as it existed during the latter part of the eighteenth century. But one may be excused to point out that the work has been based exclusively on the Maratha and English sources with no collateral study of Persian documents."—Halim, A., "General Perron's Memories in Aligarh," *IHRC*, XX, pp. 34-37 (A French soldier of fortune who came to India in 1780, serving alternately the Rana of Gohad, the Raja of Bharatpur, and Begum Samru, and finally enlisting himself in de Boignes' Battalion (1790), whom he succeeded as C-in-C of Sindhia's forces in 1796).—Khandekar, G. G., "Malhar Ganesa yacen Atmavritta," *BISMQ*, XXIV, Pt. II, pp. 15-18 (In Marathi. Malhar, a son of Ganesa Sambhaji Khandekar, who at the time of his death in A. D. 1779 was the chief Karbhari of Sarjat Singh of Bundelkhand enjoying the Mahobar
241. 242. 244. 245.

- pargana as inām, gives an account of his activities thereafter for twenty-two years, activities which have a bearing on the history of the Marathas).—Kincaid, C. A., "Lakshmibai, Rani of Jhansi," *JRAS*, 1943, pp. 100-104 (Seeks to exonerate the Rani from blame for the alleged massacre of the English in the Sepoy Mutiny).—Lale, C. B., "Mālavantīlā Striratne—Rānī Mainābāi," *BISMQ*, XXIV, Pt. II, pp. 18-24 (In Marathi. Sketches the career of Mainābāi Pawar, Rani of Dhar, widow of Anandarao Pawar who died on 9th June 1807).—Metha, H. P., "A Parsi Sar-Subedar (Governor) of the Karnatak under Peshwa Baji Rao II," *JGRS*, V, pp. 95-103 (Sketches the career of Jamshedji Modi at the court of the last Peshwa).—Patwardhan, P. N., "Bhai Rāṇekhan," *BISMQ*, XXIV, Pt. II, pp. 13-15 (In Marathi. Information concerning Bhai Rāṇekhan—a Pathan who saved the life of Mahadaji Sindhia based on an original letter of Rāṇekhan, here published).—Shejwalkar, T. S., "Madhava Rao I," *BDORI*, IV, pp. 363-375 (A critique of No. 243 above).
251. c) **MUSLIM STATES: Basu, Purnendu, Oudh and the East India Company 1785-1801.** Lucknow, Maxwell Company, 1943, iv, 219 pp. Rev. in *JIH*, XXIII, pp. 61-62 by C. S. Srinivasachari: "Dr. Basu follows up in this monograph on this period of Anglo-Oudh relations the work of Dr. A. L. Srivastava and Dr. C. C. Davies on the earlier phases of the misfortunes of the Nawabi and carries the narrative of British relations with Oudh from the year of Hastings's retirement to the practical diminution of the extent of the kingdom by one half which was effected by the settlement of 1801... The treatment is clear and marked by a facility of expression and language." Also in *JUPHS*, XVI, Pt. I, pp. 243-245 by Radha Kumud Mookerji: "The fortunes of Oudh were a matter of profound concern to the East India Company. On the proper handling of its politics was depending to a large extent the growth and extension of British Dominions in that direction and even for its consolidation... It was these considerations that led to the much criticised interference of Warren Hastings in the affairs of Oudh... The present work exhibits with great ability and clearness the particulars of the stage that was thus set for Wellesley who could play upon it effectively with great ability and astute diplomacy backed by force... Besides the details of political history the work gives those of administrative, social, and economic history which are very interesting and instructive reading." And in *IHQ*, vol. XIX, pp. 390-391 by A. C. Banerjee: "A thoroughly competent survey of an important period of Indian history. The work is a commendable combination of local history with general history... primarily based on the India Office and British Museum records, (and) some contemporary Persian chronicles as well. But Dr. Basu does not seem to have consulted *Imādus Sa'adat* and

- Madan-us-Sa'adat*, which, though they may not give new information, may present the known facts from a new angle of vision."—
252. **Abdul Ali, A. F. M.**, "A Son of Mir Jafar," *BPP*, XLIII, pp. 44-47 (Traces the career of Mutaminul Mulk Mubarakud-Daulah, Saiyid Mubarak Ali Khan Bahadur, Firoz Jung, the fourth son of Mir Jafar by his wife Babbu Begam who filled the *maynad* of Murshidabad from 1770 to 1793).—**Askari, Syed Hussain**, "A newly discovered letter of Shah Alam to George III," *IHRC*, XX, pp. 47-49 (Requests that the Company be directed to pay a sum of one crore and sixty lacs of rupees to the royal exchequer, and contains a bitter criticism of the English in India).—**Baqā'i, Irshad Husain**, "A Conference between Brigadier General Macleod and Tipū," *LC*, XVII, pp. 88-95 (An account of Macleod's interview with Tipū Sultan on the 20th-21st of August 1783, which he felt, "extinguished every idea in him (the Sultan) of renewing the war with the English and inspired him with a keen wish to have their friendship." Subsequent events, however, took a different shape leading to the surrender of Mangalore by the English).—**Baqā'i, I. H.**, "Some unpublished Persian Letters of the Rajah of Travancore," *IHRC*, XIX, pp. 121-123 (The letters deal with the period 1790-92 when Tipū Sultan invaded Travancore and were addressed to Lord Cornwallis, the Governor General, by the Raja of Travancore and his Dewan reporting mainly the progress of the war).—**Baqā'i, Irshad Husain**, "Tipū's Relations with the Nizam and the Marathas during the period of 1785-87," *LC*, XVII, pp. 414-421 (After the treaty of Mangalore 1784, which was a humiliating pacification for the English, the Marathas and the Nizam broached the question of a tripartite alliance against Tipū Sultan. On the refusal of the English to join the alliance, the two confederates declared war on Tipū, and proceeded to recover from him the Raichur Doab, which had been seized from the Marathas by Hyder Ali. This led to the battle of Adoni in which the confederate forces were soundly beaten by Tipū, who, however, granted lenient terms to the Marathas and the Nizam).—
 257. **Khan, Mohibul Hasan**, "Tipū Sultan and his English Prisoners of War," *BPP*, XLII, pp. 124-128 (Gives instances to show that Tipū's conduct towards his captives was not merely just but was marked by a degree of magnanimity rare among his contemporaries).—**Krishna, M. H.**, "Tipoo's Army in 1793 A. D.," *IHRC*, XIX, pp. 134-138 (Memorandum of Tipū's Military Force, etc., December 1793—some extracts from British Museum Additional Manuscripts, No. 13659, P. 79-85.)—**Pillai, P. N. Kunjan**, "Four records relating to Tipū Sultan's invasion of Travancore," *IHRC*, XIX, pp. 143-145 (The records relate to the period of the unsuccessful attempt made by Tipū to reduce Travancore in 1789-90 A. D. when his triumphal march through Travancore was stayed by the crushing defeat inflicted on him by the defending

- troops at Alwaye, the present records referring to the trophies and prisoners that fell into the hands of the latter. The war eventually led to the Third Mysore War).—Qureshi, Ishtiaq Husain, "A Year in Pre-Mutiny Delhi (1837 A. C.)," *IC*, XVII, pp. 282-297 (Based on a volume of the *Delhi Akhbar*, the article describes the political and social life in Delhi under the last Mughal Emperor Bahādūr Shāh II).—Rahman, A. F. M. Khalilur, "Shuja-ud-Daula as a Diplomat (1765-75 A. D.)," *IC*, IX, pp. 37-51 (Describes the efforts of Shuja-ud-Daula, reduced to an abject condition by the treaty of Allahabad (16th August 1765), to regain the Wizarat, to expand his territories westwards and to install the Emperor at Delhi under his own control).—Sajan Lal, K. A., "Hyder Ali's Appeal to the Hon'ble East India Co., 1764," *IHQ*, XIX, 184-187 (Hyder proposed an alliance with the English with the object of destroying the Marathas. The proposal was not accepted, because it was felt that Hyder's position was precarious, and lest the Marathas be excited).—Sajan Lal, K. A., "The Imprisonment of A'zam-ul-Umarā," *IC*, XVII, pp. 436-440 (Describes the part played by A'zam-ul-Umarā, the premier of Hyderabad, as a hostage at the court of the Peshwa (from 27th March 1795 to 13th July 1797) during the period of chaos following the death of Madhava Rao Narayan. In return for his promise to support Baji Rao II, whom Nana wanted to place on the *masnad* as against his rivals, he obtained a great many concessions for his master, the Nizām, by the treaty of Mahad, 8th October 1796).—Sinha, N. K., "A Blank Farman," *IHRC*, XIX, pp. 31-33 (Disgusted with the shifty policy of Nizām Ali, the Governments of both Calcutta and Madras thought of replacing him as Subah of the Deccan by some one more amenable, and the former even secured a blank farman from the king to this effect. But as no one could be found, the idea was abandoned and the English entered into a treaty of friendship with Nizām Ali on the 27th April, 1768).—Sinha, N. K., "The Defeat of Baillie (10th Sept. 1780)," *IHRC*, XX, pp. 25-28 (When it was known for certain that the combination which he feared so much between Munro's troops and those under Baillie was not taking place Hyder ordered Tipū to attack Baillie's contingent, and routed them. Between them Munro and Baillie could have crushed Hyder like a walnut. But their procrastination was fatal to the British cause, as it was availed of by Hyder to wrest the initiative from them and strike his blow. This was an enterprise in which 'as a soldier he touched greatness').
- d) RAJPUTS: Reu, Bisheshwar Nath, *Glories of Marwar and the Glorious Rathors*. Jodhpur, Archaeological Department, 1943, LXIV, 273 pp. Rev. in *JHI*, XXIII, pp. 62-63 by C. S. Srinivasachari: "The book gives a brief account of the history of the glorious

- dynasty of Marwar from its earliest beginnings . . . down to the close of 1942 . . . A noticeable feature of the book is that our author is a great admirer of the house of Jodhpur and eagerly rebuts the charges of defects, both personal and institutional, that have been brought forward by earlier writers . . . A useful publication"—**Banerjee, A. C.**, *Rajput Studies*. Calcutta, A. Mukherjee and Bros, 1943, 340, ii pp. Rev. in *JRAS*, 1947, p. 235 by P. R. Cadell: "This useful collection of papers deals with the Rajput States of Udaipur, Jaipur, and Jodhpur from the earliest mediaeval period to the time when the *Pax Britannica* saved them from extinction. The author has made excellent use of unpublished records."
267. —**Banerjee, Anil Chandra**, "British alliance with Jaipur, 1818," *JBORS*, XXIX, pp. 10-35 (Lest the resources of Jaipur be used against them by Amir Khan and Sindhia, the British were anxious to draw Jaipur into the net of their subsidiary alliances. Metcalfe was despatched for this purpose, and after protracted negotiations a treaty was concluded on the 2nd April 1818 by which Jagat Singh promised to act in subordinate co-operation with the British Government, to acknowledge its supremacy, and to maintain no connection with other chiefs or states).—**Banerjee, Anil Chandra**, "Lord Minto and the Rajput States," *JIH*, XXII, pp. 29-48 (When Jagat Singh of Jaipur and Man Singh of Jodhpur were fighting bitterly for the hand of Kṣṇākumārī, the beautiful daughter of Rama Bhim Singh of Mewar, and Dawlat Rao Sindhia, Jaswant Rao Holkar, and Amir Khan, the Pindari chief, were exploiting the situation to their own advantage by siding with one or the other of the rivals, Lord Minto (1807-1813) who could have stopped the senseless war and ended the sufferings of the people by forming a confederacy of the Rajput States under the Central Government, turned a deaf ear to the entreaties of these states to take them under his protection on the plea that the Company had set its face against all entangling alliances).—**Reu, Bisheshwar Nath**, "Mahārāja Mānsingh of Jodhpur and Mahārāja Suratsingh of Bikaner," *IIRC*, XIX, pp. 146-148 (Gives an English translation of a bond signed by Mahārāja Suratsingh of Bikaner to pay Rs. 4 lakhs and one as indemnity to Mahārāja Mānsingh of Jodhpur, when at the instigation of Thakur Savaisingh of Pokaran, the latter's feudatory, Mahārāja Jaswatsingh of Jaipur, whose relations with Mānsingh had been strained over the Kṣṇākumārī affair, joined forces with Mahārāja Suratsingh of Bikaner and marched on Jodhpur with disastrous consequences to the allies).
270. *c)* **Sikhs: Kiernan, V. G.**, *Metcalfe's Mission to Lahore, 1801-1809*. Lahore Author, 1943, 89 pp. Rev. in *JRAS*, 1944, p. 207 by G. Collin Davies: "Clear and unbiassed account of Metcalfe's mission to Ranjit Singh of Lahore. He confirms the fact that it was the disappearance of the French menace in Europe and else-
- 271.

- where and not Metcalfe's diplomatic skill that facilitated negotiations with Ranjit Singh."—**Banerjee, S. N.**, "Dispute over George Thomas' Territory," *IHRC*, XIX, pp. 148-151 (Shows that the claims of Patiala to the districts which she was to obtain under the terms of the Wajib-ul-Arz (19, Sep. 1800) were well founded, since the entire territory south of Ghaggar belonged to the State before it was occupied by the Bhattis, the implacable enemies of the Sikhs, during the period of confusion following on a severe famine and then overrun by the disciplined troops of Hansi; and invites attention to four documents from the Patiala Records which show that when the cometary career of Thomas came to an end on 1st Jan. 1802, and the question of the retrocession of the Territories assumed importance, this territory was made over to Patiala by the British authorities).—**Gupta, Hari Ram**, "The Beginning of diplomatic relations between the Sikhs and the British Government in India in 1793," *IHRC*, XIX, pp. 80-82 (When on the appeal for help from Shah Alam, the Mughal Emperor, during the chaos and confusion that followed the death of Mirza Najaf Khan, the last of the notable chief ministers of Delhi, Warren Hastings dispatched Major James Browne to act as his agent and minister at the Mughal court, the Sikhs, whose dominions bordered on Delhi and who were frequently raiding the Gangetic Doab, seized the opportunity to establish friendly relations with the British Government with a view to secure its neutrality in the attempt they were going to make to overthrow the Muslim rule in India).—**Sinha, N. K.**, "North-West Frontier Tribes under Ranjit Singh's Sway in 1837," *TIHC*, 1941, pp. 518-519 (Dwells on the annexation of the tribal territory by the Sikhs, and the steps they took to tranquillize and subdue the insurrectionary spirit of the chiefs).
275. **MODERN INDIA II (1858-1935): Banerjee, Anil Chandra**, *The Eastern Frontier of British India*. Calcutta, A Mukerjee & Bros., 1943, 413 pp. Rev. in *JIH*, XXIII, pp. 157-158 by C. S. Srinivasachari: "... takes up the history of the policy pursued by the British Government towards Assam and Burma in the past."—**Mookerjee, H. C.**, "Punjab Recruitment at the beginning of the last war," *CR*, LXXXIX, pp. 1-7; 77-83 (Argues that the economic factor played an important part in inducing members of even the martial races of the Punjab to enlist themselves as soldiers).—**Mookerjee, H. C.**, "Provisions of the Rowlatt Act and their Justification," *CR*, LXXXVI, pp. 1-11 (Continued from previous volume. (See *BIS* 1942, Nos. 203 and 204). Under Part I people could be tried by courts which could sit *in camera*; under Part II the Executive were given powers to restrict the liberty of persons, suspected of anarchical and revolutionary movements, and Part III allowed the Executive to arrest and search without

278. warrant).—Mookerjee, H. C., "Gandhi's Entrance into Politics," *CR*, LXXXVI, pp. 99-190 (It is only when he found that old and tried Indian politicians would not take the lead in the agitation against the Rowlatt legislation that Gandhiji made his formal entry into Indian politics by launching his Satyagraha).—
279. Mookerjee, H. C., "The First All-India Hartal," *CR*, LXXXVI, pp. 167-180 (The underlying idea was that an All-India hartal would at once concentrate the attention of India as a whole on the dangerous implications of the Rowlatt Act, and would convince the administration that the opposition to the Rowlatt Act was India-wide. Observed on the 6th April 1919, it called forth universal response).—Mookerjee, H. C., "Gandhiji's First Arrest and its Repercussions," *CR*, LXXXVII, pp. 1-12 (On the 9th April 1919, and its repercussions in Delhi, Calcutta and Bombay).—
281. Mookerjee, H. C., "Suspension of Rowlatt Satyagraha and its Evaluation," *CR*, LXXXVII, pp. 67-76 (Attempts to assess results that followed from the Rowlatt Satyagraha: Hindu-Muslim unity and political consciousness of the masses).—Pande, B. P., "Mahārāja Śrī Rām Chandra Bhanj Deo, 1882-1912," *MC*, XII, Nos. 3 & 4, pp. 2-3 (Describes the administrative reforms introduced by the late ruler into the Mayurbhanj state such as the adoption of the British Indian Civil and Criminal Codes, provision for registration of documents, proper administration of religious endowments, organization of better police force, sounder judiciary and so forth).
283. CURRENT HISTORY (1935-1942): Abbas, K. A., *Let India Fight for Freedom*. Bombay, Sound Magazine, 1943, 80 pp. From the Preface: "Mainly the purpose of the book is to reveal the fundamentally anti-fascist character of the Indian nationalist movement and how the continuation of Britain's Imperialistic policies has not only failed to take advantage of the wide-spread anti-fascist sentiment in India but also how it has demobilized the most active anti-Fascist elements behind prison bars".—
284. Baros, Jan, *India and Czechoslovakia*. Calcutta, Baptist Mission Press, 1943, 142 pp. Rev. in *MR*, LXXV, p. 219 by Monindramohan Moulik: "... delightfully illustrated volume commemorating the 25th anniversary of Czechoslovak National Day. Historical parallels are drawn between this brave, ambitious yet tormented nation and India where understanding of and sympathy for the land of Masaryk... are deep and abiding. Cultural ties between these two peoples have found lively expression in the brush of Nicholas Roerich and Asit Haldar and in the reminiscences of Uday Shankar".—Brailsford, H. N., *Subject India*. New York, The John Day Company, 1943, viii, 273 pp. Rev. in *FEQ*, III, pp. 284-286 by George Mathew Dutcher: "His interest is in ideas rather than in facts and scarcely a page is without an inci-
- 285.

- sive, illuminating dictum. It is not his purpose to inform the readers fully and fairly. He is prosecuting attorney compelling the jury to find the accused guilty".—**Branson, C.**, *British Soldier in India*. London, The Communist Party, 1944, 118 pp. From the introduction by Henry Pollit: "Letters that Clive Branson, who was killed in action on the Arakan Front on 25th February 1944, wrote to his wife from India... These letters are a challenge to every one of us".—**Dalal, A.**, *An Alternative to Pakistan*. Bombay, author, 1943, 15 pp.—**Foster, E. M.**, (Orwell G.), *Talking to India*. London, George Allen & Unwin, 1943, 122 pp. 16 pls.—**Hoyland, John S.**, *Indian Crisis—The Background*. London, George Allen & Unwin, 1943, 195 pp. Rev. in *MR*, LXXV, p. 62 by Benoyendranath Banerji: "In two dozen short chapters the author discusses such diverse topics as the physical, economic, and historical background of Indian problems, the main religious cults, the problems of education and the educated, and the socio-political issues of the caste system, Indian States and Satyagraha. Finally, there are readable sketches of Gandhi, Nehru, Azad, Pandita Ramabai, and Gautama Budha. All these things have been arranged to set the stage for a reasoned plea for the Indian self-determination." Also in *FEQ*, III, pp. 286-288 by J. C. Archer: "The author presents altogether on his own initiative, of course, Britain's 'confession of failure, after two centuries of imperialism', and a picture of 'an ever-deepening and an ever more rapacious capitalism of money-lenders, land-owners, and industrial magnates'".—**Kabir, H.**, *Muslim Politics (1906-1942)*. New Delhi, The Hindustan Times, 1943, 50 pp. From the preface: "Attempt to describe some phases of Muslim politics as affected by the rise, maturity and—might one say—disintegration of the Muslim League".—**Meherally, Y.**, *A Trip to Pakistan*. Bombay, Padma Publications, 1943, 133 pp. From Publisher's Preface: "A Trip to Pakistan is frankly a political satire. It breaks new ground..." Contents: I. On the Way. II. I Enter Pakistan. III. My First Glimpse of Pakistan. IV. The Capital City of Pakistan. V. Politics and Personalities in Pakistan. VI. Inside a Pakistan Jail. VII. The Pakistan Parliament. and VIII. A last look at Pakistan.—**Mirza, Bakar Ali**, *Hindu Muslim Problem*. Bombay, Thacker & Co. 1943, 92 pp. Rev. in *MR*, LXXV, p. 302 by P. R. Sen: "... Patna University Exhibition Lectures 1938, examining and diagnosing the problem from the nationalist's and communalist's view point (and) suggesting possible solution."—**Nazir Yar Jung Bahadur, Nawab**, *The Pakistan Issue*. Lahore, Sh. Muhammed Ashraf, 1943, 150 pp. Correspondence between Dr. Sayyid Abdul Latif and Sir Abdullah Haroon, Abul Kalam Azad, Mahatma Gandhi, Jawaharlal Nehru, Rajendra Prasad, Sarojini Naidu, and M. A. Jinnah. In the foreward Dr. Latif traces the genesis and development of the Pakistan idea.—**Rajagopala-**

- chari, C., *The Way Out*. Bombay, Oxford University Press, 1943, 32 pp. Rev. in *MR*, LXXV, p. 462 by S. K. Lahiri: "... attempts to meet with ability and acumen the controversy that the Cripps' plan has given rise to... He has come to the conclusion that in the light of the altered circumstances, the whole position should be reconsidered and the Cripps' proposals of 1942 accepted".—Raman, T. A., *Report on India*. New York, Oxford University Press, 1943, 231 pp. Rev. in *FEQ*, III, pp. 284-286 by George M. Dutcher: "Raman's great service is that he covers the critical four years of war and presents a wealth of later statistical data... The political developments of these years are described and evaluated with an even hand".—Rao, Kodanda P., *The South African Indian Pegging Act, 1943*. Lahore, Institute of International Affairs, 1943, 77 pp. From the Preface: "The 'pegging' measure has created much agitation among Indians in South Africa and in India and has roused much bitter feelings towards South Africa and has provoked a strong demand for retaliation. It is the purpose of this pamphlet to describe the critical provisions of the Act and examine as objectively as possible the implications thereof".—Seth, Hiralal, *The Khaskar Movement under Searchlight and the Life Story of the Leader Allama Mashrafi*. Lahore, Hero Publications, 1943, 110 pp. From the author's preface: "These pages are devoted to a study of the history and development of Khaskar Movement with the story of life of its German trained leader Anayat Ullah Khan Mashrafi".—Thompson, E., *The Making of the Indian Princes*. London, Oxford University Press, 1943, 384 pp. Rev. in *JRAS*, 1944, p. 95 by C. Collin Davies: "a sober, well-balanced account which should find its place on the shelves of every serious student of British rule in India".—Tyson, G. W., *India Arms for Victory*. Allahabad, Kitabistan, 1943, 245 pp. From the author's note: "... to show the extent to which civil industry in India has been adapted to the purposes of the war, and also to tell the story of the official Ordnance factories. The backbone of armament production in any country".—Varma, V. P., and others, *The Indian Political Problem: the Wayout*. Lahore, Institute of Current Affairs, 1943, 64 pp.—Wheeler, P., *India Against the Storm*. New York, Book Inc., 1943, 350 pp. (Contents: I. Before History Begins. II. Plundered of Asia. III. The Great Babel. IV. Outside the Swords. V. Their Highnesses. VI. Leave of Discontent. VII. Banked Fires. VIII. Soundings. IX. Arms and the Man. X. Evolution of a Saint. XI. The Young Lochinvar. XII. Shadow of Amritsar. XIII. "By that sin fell the angels." XIV. The diminishing halo. XV. Trail's end. XVI. Year without grace. XVII. Tete-a-Tete at Viceroy's House. XVIII. The enduring menace. XIX. The parting of the ways. XX. Aftermath of the Round Table. XXI. The god from the machine. XXII. Family Portrait. XXIII. High

- Water at Ramgarh. XXIV. Pakistan. XXV. Deadlock and danger).
302. —Worsford, R. G., *Report on the Census of Jammu and Kashmir*. Census of India Series, Vol. XXII. Jammu, 1943. Rev. in *Man*, XLVI, No. 17 by J. H. Hutton: "... no attempt is made to examine in detail the demographic material obtainable from the record. The figures are presented as statistics for the use of the public generally, and the official departments concerned with them; the letter-press which accompanies the tables of figures aims merely at presenting a synoptic view of the State as an organic and developing whole".—Yeatts, M. W. M., *Census of India*, 1941. Vol. I. *India*. Pt. I. *Tables*. New Delhi, Manager of Publications, 1943, 137 pp. 1 map. "The remarks represent merely general comments and are grouped in two sections 'A' and 'B'. 'A' represents general reflections on the census as a whole, as a feature in the administrative life of India and its statistical scene, and tries to bring together in one conspectus the past, the just past, and the future ... Part B (contains) brief comments on certain particular aspects only two of which, 'community' and 'town and country', are represented by or relevant to actual tables".—Awasthi, A., "Pakistan. A Constitutional Study," *PB*, XLVIII, pp. 279-286 (Proposes a solution of Pakistan on the following lines: a weak federation with the federal government having jurisdiction over foreign affairs, fighting forces, emigration, nationality, extradition, transport, communications, currency, exchange, tariffs, banking, insurance, federal public debts, services and pensions, power of social and economic reconstruction, and the ultimate responsibility for peace and order throughout the land).—Banerjee, D. N., "Thoughts on Pakistan," *MR*, LXXIII, pp. 458-460 (A criticism of *Thoughts on Pakistan* by B. R. Ambedkar, Bombay, Thacker & Co., 1941, 350 pp. See *BIS* 1942, No. 225).—Barton, W. P., "The Deadlock in India and the Indian States," *QR*, No. 557, pp. 16-27 (Attempts to answer the charge that the system of government prevailing in the states is one of undiluted autocracy, and that they are socially and educationally backward; and to prove their right and capacity to play a leading part in the framing of the constitution of a self-governing India).—"India," *RT*, No. 130, pp. 150-162; No. 131, pp. 257-262; No. 132, pp. 358-364; No. 133, pp. 52-58 (The first instalment discusses on the political plane the efforts of C. Rajagopalachari to come to terms with Jinnah and end the deadlock by conceding to him Pakistan in principle, and on the economic plane food shortage. The second instalment deals with Mahatma Gandhi's fast from 10th Feb. to end March, its implications, the position of the Congress, and the suspension of responsible government in six Indian provinces, the white paper 'on the Congress Party's Responsibility for the disturbances in India since August 1942', and Professor Coupland's report. The third

- instalment speaks of the appointment of Field Marshall Wavell as the Viceroy of India, General Auchinleck's return as Commander-in-chief, and the fourth of Lord Linlithgow's reign in retrospect).
308. — Jackson, Donovan, "The Indian Army," *JSHS*, VI, pp. 326-328 (A review in *Times Literary Supplement*, 1 Aug. 1942, of Major Jackson's book of the same name, in which an attempt is made to explain what the Indian army is and how it has evolved together with the correspondence that followed).—"Jay," "Thoughts on Pakistan," *MR*, LXXIII, pp. 67-68. (The ideal solution according to the author is to place the minimum number of Muslims under Hindu domination, and a minimum number of Hindus under Muslim domination, a solution which makes him advocate the division of the Punjab and Bengal on this basis).—Lovett, Sir Verney, "India, August to December 1942," *QR*, No. 556, pp. 125-139 (Debates on India in the House of Lords on 20 Oct. 1942 and in the House of Commons on 10-11 Sept. and 8 Oct. 1942 and their reactions in India).—Nag, Jitendra Kumar, "Manipur (Illust.)," *MR*, LXXIII, pp. 201-206 (Historical sketch of the state of the same name in southern Assam, nestled on the slopes of the Naga and Lushai mountains).—Rao, P. Kodanda, "The South African 'Pegging' Act," *CR*, LXXXVIII, pp. 157-158 (Discusses the various implications of this measure to 'peg' Indian occupation and trade and prohibit all expansion into the so-called European areas, and the retaliation determined upon by the Government of India).—Shah, Iqbal Ali, "Economic Justification of Pakistan," *Conf.*, CLXIV, pp. 231-234.—Subramanyam, Sir Hassan, "The Indian Crisis: Muslim Viewpoints," *JRCAS*, XXX, pp. 53-70 (Plea for a *Rajistan* of the Indian Princes, a *Pakistan* of the Muslims, and a *Hindustan* of the Hindus united under a great pan-Indian conception of confederate nationalism).—Swarup, Daya, "Are Indians a Nation?" *MR*, LXXIII, pp. 376-377 (Contents that community of interests and political institutions are the only factors that go to make or determine a nation, and that the Indian claim to nationhood is justified from this point of view).—"Text of Gandhi-Linlithgow Correspondence," *MR*, LXXIII, pp. 177-189 (On the consequences following from the "Quit India" resolution).
317. Constitutional History and Administration: (a) ANCIENT: Dikshitar, V. R. R., *Mauryan Polity*. Lahore, The Minerva Bookshop, 1943, 41 pp.—Bhattacharya, Sukumar, "The Vedic Kingship," *TIHC*, 1941, pp. 123-124. (Compares the evolution, position and functions of kingship in Vedic India with those of the kingship of heroic Greece and early Rome).—Bose, Atindranath, "Associate Life in the Gama," *JDL*, XXXIII, pp. 1-13 (Buddhism with its principles of liberty and equality gave a powerful impetus to the ideal of communal harmony and co-operation, which resulted

- in the establishment of charitable and educational institutions and other works of public utility, and in the co-operation of villagers for agricultural or industrial purposes. The early literature profusely deals with local units, the democratic bodies that governed them, and the popular clubs and committees under the appellations of *śreṇī*, *gaṇa*, *jāti*, *puga*, *sabha*, *samiti*, *nikaya*, *pariśad*, *samūha*, and so forth).—**Dikshitar, V. R. Ramachandra**, "Kauṭalya's Imperialism," *NR*, XVIII, pp. 349-353 (Shows that Mauryan policy like that of Lord Hastings (1813-23) towards Indian States implied only overlordship, allowing the states which had volunteered to co-operate with the Paramount power full freedom in their internal affairs).—**Rajakhwa, S. C.**, "Ahom Kingship," *TIHC*, 1941, pp. 317-322 (The system of government in its fully developed stage, which is here described as partly monarchical and partly aristocratic).—**Rao, Subba**, "The Administrative system of the Early Eastern Ganga kings of Kalinga," *TIHC*, 1941, pp. 187-194 (Describes the administrative system from the Centre downwards—the king and his council and the administrative units such as *Rāṣṭras*, *Viśayas*, *Bhogas*, and *Grāmas*).—**Santhanam, S. S.**, "Some Aspects of War and Peace Conditions in Ancient Tamil Country," *TIHC*, 1941, pp. 161-163 (Describes the organisation of the defence of the realm and other aspects of the comparative stages of war and peace and conditions incidental thereto).—**Srivastava, Satya Prakash**, "Political Life under the Guptas," *TIHC*, 1941, pp. 174-176 (Attempts to show that the Gupta administration represented 'a remarkable blend of the best ideals of monarchy, democracy and federation in their harmonious and co-operative working').
325. (b) MEDIAEVAL: **Saran, P.**, *Mughal Polity*. Lahore, Minerva Book Shop, 1943, 30 pp. (Describes both the central and the provincial structures).—**Ahmad, Mohammed Aziz**, "Dusturul Amal of Jawahar Mal Baikhas (1144 A.H.)," *IHRC*, XIX, pp. 53-56 (This instalment takes up the duties of third, fourth, fifth, sixth, and seventh courts: the third concerned with maintaining peace, fourth with assessments and collection of revenue, fifth with justice, sixth with enjoyment, and seventh with resignation of services).—**Bandekar, M. G.**, "Mangalavedhen Jośi," *BISMQ*, XXIII, Pt. III, pp. 111-114 (In Marathi. Publishes sanad, granted to the Joshis of Mangalavedhe).—**Burn, Richard**, "Raḡami," *JRAS*, 1943, pp. 260-261 (A term used in *Ain-i-Akbari*, meaning uniform cash rate fixed in a given area).—**Chandorkar, P. M.**, "Khandeśāntila Gambhirapatti Śaka 1630," *BISMQ*, XXIII, Pt. III, pp. 92-93 (In Marathi. A list of villages under the Deshamukhi of the Savadekar Deshamukh of Khandesh, dated 1708).—**Gupte, Y. R.**, "Gupte Gharāṇyācā Kahi Sanadām," *BISMQ*, XXIII, Pt. III, pp. 124-131 (In Marathi. Sanads granted to the

331. Gupte family).—Habibullah, A. B. M., "Organization of the Fighting Forces in the Pre-Mughal Sultanate," *CR*, LXXXVII, pp. 179-190 (Describes the branches of the fighting service, the cavalry, the infantry, the artillery, and the elephants, their recruitment, pay and training, staff work, regimentation and control).—Habibullah, A. B. M., "Provincial Government under the Memeluke Sultans of Delhi," *IHQ*, XIX, pp. 252-262 (The administration was of a military character. The kingdom was divided into Iqtas, which were placed under bureaucratic officers called *Muqtis* appointed by the Sultan, and holding office during his pleasure. The Muqti maintained troops out of his revenues, and was responsible both for the defence of the province and for the maintenance of law and order. The old system of village communities was not interfered with, and the Hindus who formed the bulk of the peasantry paid the revenue through their village headmen. The Hindu chiefs, who had been reduced to vassalage, were required to include the suzerain's name in their coinage).—
332. Jaffar, S. M., "The Arab Administration of Sind," *IsC*, XVII, pp. 119-129 (Inspired by the noble ideals of liberty, equality, and fraternity, the Arab governors dealt even-handed justice and adhered to the supreme law of toleration. While refraining from interfering in the internal administration of Sind, they took care to guard against a possible reaction or revolution by placing the cities and forts in charge of Arab officers of tried merit. The sources of revenue were land, customs and transit duties, *khums*, *jizya*, and *Baj* or tribute from dependencies).—Joshi, S. G., "Asavalikar Damala Pāṭila," *BISMQ*, XXIII, Pt. III, pp. 72-81 (In Marathi. A letter of Viṭhoji Bim Suryaji Pāṭila Damala concerning certain land-agreements in the Poona district).—
333. Joshi, S. G., "Kāryata Māvalas Lande Deshapande," *BISMQ*, XXIII, Pt. III, pp. 93-95 (In Marathi. An account dated 1705 of the Lande Deshapande of Kāryata of Māval with a geneo-logical list attached).—Joshi, S. G., "Konde Deshmukh," *BISMQ*, XXIV, Pt. II, pp. 11-13 (In Marathi. The account of the sale of his office of Patil by Piraji bin Bāvaji Konde to Bāvaji Walad
334. Walibhai Musalman in Kusanv, Taraf Khede Baren).—Joshi, S. N., "Hatti Sambandhi Vārśika Kharca," *BISMQ*, XXIII, Pt. III, pp. 118-123 (In Marathi. Annual expenditure on elephants for the month of Āśāḍha Ś.S. 1682).—Joshi, V. V., "Śevataca Śāhumahārājañce Adnyapatra," *BISMQ*, XXIII, Pt. III, pp. 108
335. (In Marathi. An order by Śāhu of Satara conferring the right to enforce order in the kingdom, dated 19-4-1718).—Kulkarni, B. S., "Masura-Jagadale," *BISMQ*, XXIII, Pt. III, pp. 81-88 (In Marathi. Nine letters—dated 2-6-1691, 30-10-1709, 10-3-1724, 3-6-1728, 2-12-1778, 19-12-1780, 14-7-1790, 15-9-1792, 15-9-1792, 23-11-1800, 15-11-1819 and 15-10-1851 from Jagadale of Masur to various authorities concerning accounts and land-rights).—
- 336.
- 337.
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340. Majumdar, G. N., "Saligrāma Ataghare," *BISMQ*, XXIII, Pt. III, pp. 109-111 (In Marathi. Publishes a sanad granted by
341. Śāhu to one of the Ataghare).—Paranjpe, S. M., "Gayakawād Adhikāra—Tape Birawadi," *BISMQ*, XXIII, Pt. III, pp. 96-108 (In Marathi. Sixteen letters dated between 1710-1811—official documents concerning state accounts addressed to the Gayakawads of Birawadi).—Patwardhan, P. N., "Bālāji Viśvanātha Senakarte," *BISMQ*, XXIII, Pt. III, pp. 89-90 (In Marathi. A letter of Bālāji Viśvanātha dated 20-11-1708 to the Deshmukh and
342. Deshpande of Akole concerning payment of revenue).—Rashid, Sk. Abdur, "Farhang-i-Kardani of Jagat Rai Shuja'i Kayasth Saksena," *IHRC*, XIX, pp. 71-74 (This work in the collection of the Muslim University is a handbook of information (100 pages) relating to the various duties of the officers of Mughal state. For the purposes of the present paper, however, the author has selected the portion relating to the duties of an *amin* under
343. the Mughals).—Saran, P., "Two Farmans of Aurangzeb," *JUPHS*, XVI, Pt. I, pp. 148-152 (Dated A.H. 1089. The first farman appoints Mujahid Khan as Faujdar of the Sarkar of Khairabad. The second confers the post of Faujdari, Diwani, and Amini on Saiyed Manawwar, and was issued in the 12th year of the reign. Both the firmans expatiate on the duties of this office and are of importance for the administrative history of the period).—Sharma, Sri Ram, "Administration of Justice in the Mughal Empire," *CR*, LXXXVI, pp. 181-190 (The various courts of law in the Empire from that of the Diwan and the chief Qazi at the capital to that of the parganah are described and the nature of the law and procedure discussed).—Sharma, Sri Ram, "Provincial Government under the Mughals," *NR*, XVII, pp. 432-440 (Describes the various administrative units of the province—mohals, sarkars and parganas—and the duties of the officers—the Subah, the diwan, the bakhshi, the newswriter, the diwan-i-bayutat, the kotwal, the sadar, the Qazi and the muhtsib).
344. —Vatsa Joshi, S. N., "Deśmukhi Vatana," *BISMQ*, XXIV, Pt. II, pp. 59-74 (In Marathi. Discussion on the implications of the institution of Deśmukhi and the functions attendant there-to).
345. c) MODERN: Chandrasekharan, C. V., *Popular Parties with special Reference to India*. Madras, Rochouse & Sons, 1943, 108 pp. Foreword by V. S. Srinivasa Shastri. Endowment Lectures: The first lecture deals with parties in general; and the second with Indian parties—the Congress, the Muslim League, the Hindu
346. Mahasabha, and the Communist Party.—Palando, M. R., *Indian Administration*. Bombay, Oxford University Press, 1943, vi, 439 pp. Rev. in *NR*, XIX, p. 158, by F. N. Banerjee: "... a revised ninth edition of a popular text-book which combines his-

350. tory, analysis and commentary on Indian administrative problems within a reasonable compass."—**Pardasani, N. S.**, *How India is Governed*. Bombay, New Book Co., 1943, 287 pp. From the Preface: "My chief aim has been to examine the growth of the Indian Constitution and the Administrative machinery, with special reference to the working of the new constitution in India."
351. **Roy, Sir Bijoy P. Singh**, *Parliamentary Government in India*. Calcutta, Thacker Spink & Co., 1943, 411, ix pp. Rev. in *MR*, LXXV, p. 141 by Benoyendranath Banerjee: "... a balanced, up-to-date, and informative book of reference on Indian politics ... an unexpectedly good compendium of the development of constitutional reforms in India, and an acute analysis of the working constitution in British India; an admirable text-book and a safe guide for the foreign reader".
352. —**Turner, W. J.**, *The British Commonwealth and Empire*. London, William Collins, 1943, 312 pp.
353. —**Vaze, S. G.**, *The Formation of Federations*. Poona, Gokhale
354. Institute of Politics and Economics, 1943, 32 pp.—**Walken, E. A.**, *The British Empire; its structure and spirit* (under the auspices of the Royal Institute of International Affairs). Oxford University Press, 1943, 250 pp. map. Rev. in *GJ*, CII, p. 143: "... forms an enlightening introduction to the present structure and functions of the Empire, the lines upon which future advance should proceed, and the contribution it can make to future international relations. It is vigorously written and balanced in judgment".
355. —**Asirvatham, E.**, "City Government," *NR*, XVII, pp. 32-33 (Describes the three types of city government prevalent in the U. S. A. today, the mayor council type, the commission type, and the city manager type, and contrasts them with the British system of municipal government, and then in the light of the American and British experience examines the system prevalent in Madras).
356. —**Asirvatham, E.**, "Organisation of Governmental Administration," *JMU*, XV, pp. 58-70 (The principle of functionalism should be combined with efficiency of supervision. The chief executive to act as the sole channel of communication between the legislative and administrative branches of government and a happy relationship be established of co-operation and partnership between the central and local authorities).
357. —**Baliga, Rao Bahadur B. S.**, "Prison Administration in Madras, 1802-1840," *IHRG*, XX, pp. 3-6 (Prior to the introduction of the Cornwallis system of judiciary which may be said to have started what we understand by prison administration, prisoners used to be confined in miserable *choultries* or whipped soundly and let off. As a result of the judicial reforms a number of measures were adopted for the internal management of the prisons regarding accommodation, food, clothing, sanitation, labour and discipline, measures which show the broad humanitarian outlook of the Government).
358. —**Banerjee, Anil Chandra**, "Dewani and criminal Jurisdiction,"

- IHRC*, XIX, pp. 38-40. (Publishes a document purporting to be the reply of Naib Subah elucidating the distinction between the affairs of the *Dewani* and those of the *Nizamat*, which shows that the assumption of the *Dewani* by the E. I. Co. invested it not only with civil jurisdiction, but also with partial criminal jurisdiction).
359. —Banerjee, B. N., and others, "Should We Have Functional Representation For Our Legislatures?" *MR*, LXXIII, pp. 305-309 (A symposium on the question of replacing the present system of territorial-cum-communal system of representation by a territorial-cum-functional system).—Barton, W. P., "The village and Indian Politics," *ConR*, CLXIV, pp. 329-333 (Urges that a reasonable proportion of the resources available to the Government should be spent on the rebuilding of the life of the countryside, and the electoral system so changed that the peasant class may be represented by their own men through indirect election).
361. —Bhatnagar, O. P., "Some light on the administrative economy of Lord William Bentinck," *IHRC*, XIX, pp. 49-50 (Describes the efforts of Bentinck in fulfilling the task with which he had been charged to effect economy in the administrative machinery of the East India Company).—Chakrabarti, B. B., "Committee of Circuit on the new policy announced in 1771," *IHRC*, XIX, pp. 23-27 (The new policy announced by the Directors was to take over the direct administration of the *Dewani*, which had so far been exercised on their behalf by the Naib Subah Muhammad Reza Khan. The Committee of Circuit which was to consider certain questions disapproved of the appointment of a Naib Subah for *Nizamat* affairs and recommended that as regards the *Khalsa* and *Diwani* administration, the revenue in all its branches be put under the immediate control of the President and Council).
363. —Chakravarti, Tripurari, "Double Government in Bengal," *CR*, LXXXVI, pp. 124-138 (The Government of India Act of 1935 has led to the establishment of a double government in Bengal. The essence of this plan is to draw a line which should separate the real executive from the ministry. In England the permanent officials take their orders from the ministers with unquestioning obedience. In India the Act of 1935 empowers the Secretaries to approach the Governor directly over the heads of their political chiefs in regard to the business of their departments).—Chakravarti, Tripurari, "The Reserve Powers of the Governor and Responsible Government in Bengal," *CR*, LXXXVI, pp. 58-67 (Consequent on Dr. S. P. Mookerjee's resignation from the Council of Ministers for the reason that 'the Governor has chosen to act in many vital matters in disregard of the wishes of the ministers,' the author thinks that the reserve powers of the Governor, *viz.*, his 'special responsibilities' should have been reduced to known and positive principles).—Kulkarni, N. M., "The place of Panchayats in Rural Economy," *JBHU*, VII, pp. 201-218

- (The functions of the village panchayats should not be limited to matters of local administration merely. It is the whole life of the village that should be made the object of their outlook. It is more as a moral and educative force than as a part of the administrative machinery that they have to function).—Lal, Mukut Behari, "The Fourth Ordinary member of the Supreme Council 1834-53," *IHRC*, XIX, pp. 61-64 (The amendment of the House of Lords to the Council Act of 1833 to the effect that the fourth member was not to sit or vote in the Council, except when it met for legislative purposes, caused many administrative difficulties and controversies and deprived the Supreme Council of the active assistance of the fourth member in all matters, though his appointment as president of the Law Commission enabled him to play an important part in the preparation of the codes and to that extent removed a serious defect from the Act).—Malhan, P. N., "The Two Councils Theory of Lords Macaulay and Dalhousie," *CR*, LXXXVI, pp. 12-20; also in *TIHC*, 1941, pp. 524-530 (A study of the text and implications of the Charter Acts of 1833 and 1853 so far as they provided for two separate and independent councils of the Governor-General, *viz.*, the Executive and the Legislative).—Merriman, R. D., "The Indian Navy, its activities in Sind and the adjacent coasts 1615-1863," *JSHS*, VI, pp. 211-222 (Review of its work in connection with the suppression of piracy, the charting of the coast-line, the examination of new harbours and the detailed survey antecedent to their development for the use of shipping, and the part played by the Indus Flotilla in the final conquest of Sind).—Mitra, P. C., "The Romance of the Post Office in India," *MR*, LXXIII, pp. 438-440 (Describes the landmarks in the history of the Indian postal system from its early beginnings in the days of Clive; the Act of 1837 which conferred on the Government the exclusive right to carry letters; 1854, when postage stamps were first introduced and uniform rates fixed; 1880, when the post offices first accepted money orders; 1885, when post office savings bank was started; 1871, when Parcel Post was instituted with a uniform rate of postage varying not with distance but weight; and finally 1877, when Value Payable Post or Cash on Delivery system was established).—Nagar, B. N., "The Dewan in the Ceded conquered Provinces," *IHRC*, XIX, pp. 51-53 (Seniormost and the highest paid post in the subordinate service, its chief interest here is in connection with the notorious part it played in organizing nefarious rings of subordinate officers to defraud landholders and incidentally the Government on a large and systematic scale).—Prasad, Bisheshwar, "Non-Officials in the Councils of 1861," *TIHC*, 1941, pp. 533-537 (Argues that the provision for associating English and Indian non-officials in the legislative council was due to one main motive of assimilating public opinion to gov-

372. ernment measures and thereby depriving it of its sting).—Rao, K. Venkoba, "Freedom of Interstate Commerce in Federal Constitutions," *JMU*, XV, pp. 147-160 (Deals with interprovincial trade (trade between governors' provinces) so far as it is treated in the Government of India Act of 1935).—Rao, V. Venkata, "The Municipal Commissioner in the Madras Province," *QJLSGI*, XIV, pp. 263-284 (Discusses the qualifications, recruitment, and training of the municipal commissioners as prescribed by the District Municipalities Act of 1933, their position, powers and functions thereunder, and their relations with the chairman and councillors).—Ruthnaswamy, M., "The Use and Abuse of Majority," *NR*, XVII, pp. 409-420 (Traces the history of the practice of decision by majority, and concludes that in a country like India with the people imperfectly united it is Calhoun's device of concurrent majority that should be resorted to in regard to great questions, like changes in the constitution and in the legal, social or economic life of the people).—Satakopan R., "Civilian Viceroys and Governors," *NR*, XVII, pp. 388-392 (Exposes the evils inherent in the practice of appointing civil servants to gubernatorial posts).—Satakopan, R., "Public Service Commissions in India," *JMU*, XV, pp. 71-88 (Origin and development of the idea, the qualifications of the members, appointments to the Commission and removal and the Commissions' functions, finances and responsibility).—Sinha, Nirmal Chandra, "Lord Auckland on some Constitutional Issues of the Day," *JUPHS*, XVI, Pt. I, pp. 209-219 (In Auckland's constitutional theory the justification for centralisation at which the Charter Act of 1833 aimed, was uniformity in the administration of all the territories under the company. But his disapproval of a separate Governor and Council for Bengal and his assumption of the government of the North-West Provinces were not based on any constitutional ground but on the plea of exigency, expedition in business, and economy).—Sinha, Sushil Chandra, "India : A Confederation," *MR*, LXX-III, pp. 189-192 (Discusses the various schemes of confederation proposed hitherto and points out their defects, and concludes that for a country like India a centralized government backed by a strong party is a prime necessity).—Smyth, J. G., "The Indian Army in the Present War," *JRCAS*, XXX, pp. 298-310 (Gives some personal experiences of 'his contacts with Indian troops in operations in the present war, in addition to giving a very brief survey of the growth of the Indian Army and its contribution to the war effort of the United Nations').—Subramanian, M. C., "Attempts to introduce Judicial Reforms in Madras, 1763-1800," *IHRC*, XX, pp. 8-11 (Describes the efforts of the Co., to replace the old arbitrary administration by a sounder judicial system in her territories in Madras, the establishment in 1795 of a civil court (*Vyavahāra Dūrmāsana*) and a criminal court (*Dandana Dūrmāsa*).

- nam) at Conjeevaram, leading to the adoption on the New Years Day of 1802 of the twenty-four regulations by the Government of Madras, regulations which ushered in an administration of justice on systematic principles).—Zahur-ul-Hasan, "Rural Government in the United Provinces," *QJLSGI*, XIV, pp. 1-112; 155-220 (Discusses the various problems connected with rural administration such as those presented by the village panchayats in their administrative, judicial and financial aspects, rural sanitation, rural finance, and rural economy, and finally the role of the cooperative movement in organising marketing and banking facilities and in effectively combating agricultural indebtedness).
381. **ECONOMIC HISTORY: Gadgil, D. R.,** *Regulation of Wages and other Problems of Industrial Labour in India*. Poona, Gokhale Institute of Politics and Economics, 1943, 93 pp. Rev. in *IJE*, XXIII, pp. 396-399 by R. P. Bahadur: "A series of lectures delivered at the invitation of the Patna University (which) is to be congratulated on the choice of the lecturer who is so well known for his outstanding ability in presenting Indian Economic life and, what is more, for accepting Western economic thought with a grain of salt."—Ghose, Bimal C., *A Study of the Indian Money Market*. Calcutta, Oxford University Press, 1943, xii, 295 pp. Rev. in *MR*, LXXV, pp. 218-219 by P. C. Ghosh: "... presents a comprehensive and critical study of the Indian money markets, with particular reference to conditions in the Calcutta money market. This study is divided into three parts. The first part is mostly a critical as well as descriptive account of the organized and the bazaar sections of the money market. The second part is devoted to the work of the Reserve Bank. The third part deals with the long-term capital market".—Jaipur State, *Report of the Jaipur State Post-War Reconstruction Committee*. Jaipur, Government of Jaipur, 1943, 74, 31 pp. Rev. in *IJE*, XXV, p. 369 by S. M. Shafi: "Section A is preliminary and Section B discusses questions like post-war employment of demobilized soldiers and the machinery for economic planning...".—Lokanathan, P. S., *Industrialisation*. Bombay, Oxford University Press, 1943, 32 pp. Rev. in *MR*, LXXV, p. 463 by Monindramohan Moulik: "The author feels that if the newly established industries are not to stagnate... the state should be made to accept greater responsibility for industrial development and pursue a policy of economic socialism in the industrial sphere".—Masani, M. R., *Why this Starvation?* Bombay, New Book Company, 1943, 29 pp. An analysis of the food problem of India.—Mukerjee, Hiren, *Us a People's Symposium*. Calcutta, Anti-Fascist Writers' and Artists' Association, 1943, 116 pp. Contents: Sen, Arun, "Art and the Indian People." X. Y. Z., "On Progressive criticism." Mukerjee, Hiren, "Religion and the People." Bhattacharya,

- Manoranjan, "People's Art." Chanda, Somen, "Mice—a story." Banerjee, Tarashanker, "Writers take sides." Dey, Bishnu, "Notes on Progressive writing in Bengal." Thakore, Jashwant, "A Report on Gujarati." Acharya, S. K., "The Theatre and the People." Mukerjee, Balendranath, "Our Working Class." Kosambi, D. D., "The Function of Leadership in a Mass." Mukerjee, Hiren, "The Soviets and Us." Joshi, P. C., "Towards Freedom".—Mukerjee, Radhakamal, *The Economic History of India, 1699-1800*. Longmans Green and Co., 1943, xxiii, 195 pp. Rev. in *JRAS*, 1947, pp. 234-235 by P. R. Cadell : "This study dealing specially with the external trade of India depends largely on two propositions ; that India had been the mistress of the Indian Seas, and that she was in the seventeenth century the industrial workshop of the world. The first position was, the author suggests, destroyed by the aggressiveness, if not the piracy of the Western nations, and the second by the fiscal restraints imposed on imports into England from India."—
388. **Namboodripad, E. M. G.**, *Kisans on the March for Food and Freedom*. Bombay, Peoples Publishing House, 1943, 26 pp.—
390. **Namboodripad, E. M. G.**, *With the Ploughshare and the Sickle*. Bombay, Peoples Publishing House, 1943, 32 pp. (How the National Crisis has affected the kisans, and how the kisans can solve their own problems).—
391. **Narayanwamy, B. V.**, and **Narasimhan, P. S.**, *The Economics of Indian Agriculture*. Madras, Roshouse & Sons, 1943, 298 pp. Rev. in *IJE*, XXV, pp. 93-94 by Mahesh Chand : "... a comprehensive text-book on Indian Agricultural Economics".—
392. **Nemenyi, L.**, *War and Prices*. Lahore, Gulab Singh and Sons, 1943. Rev. in *TQ*, XV, pp. 260-262 by Subrahmanyam : "Dr. Nemenyi's discovery is that the financial position of March 1943 is the desideratum of Indian monetary policy".—
393. **Pinto, P. J. J.**, *System of Financial Administration in India*. Bombay, New Book Co., 1943, xii, 435 pp. Rev. in *NR*, XIX, p. 320 by W. Proost : "Mr. Pinto has a clear mind. The book is written in the good old ways of a philosophic treatise... such treatment may involve dry reasoning, overlapping division of the subject matter... but it provides one with a comprehensive view of the structure and the dominating lines that give it style." Also in *MR*, LXXV, pp. 303-304 by D. Burman : "Prof. Pinto's book has proved that Indian public finance is not a dreadful subject even for a man of average intelligence".—
394. **Qureshi, Anwar Iqbal**, *The Present Food Situation in India*. Hyderabad (Dn.), India Book House, 1943, 56 pp. Rev. in *IJE*, XXV, pp. 184-185 by Saraswati Prasad : "The real causes of the present food crisis and the effects of the Government of India's control measures have been analysed".—
395. **Rao, V. K. R. V.**, *India and International Currency Plans*. Delhi, Author, 1943, 55 pp. From the preface : "An attempt to view the question of (international currency organisation) not only

396. from the international but also from the Indian angle'.—**Rao, V. K. R. V.**, *War and Indian Economy*. Allahabad, Kitabistan, 1943, 272 pp. From the preface: "An attempt to study the effects of the war on Indian Economy and the manner in which the problems arising therefrom have been sought to be tackled by Government".
397. —**Santhanam, K.**, *The Cry of Distress*. New Delhi, The Hindustan Times, 1943, 186 pp. (A first-hand description and an objective study of the Indian Famine of 1943 with illustrations and Shankar's cartoons).
398. —**Sarkar, Benoy Kumar**, *Equations of World-Economy in their Bearings on Post-War Reconstruction*. Calcutta, Chuckervertty Chatterjee & Co., 1943, 416 pp. From the Preface: "This study seeks to place several countries in the perspective of one another in regard to certain items of economic development. England, Germany, and the U. S. A. are treated here as examples of hyper-development technocracy, and industrialism. Capitalism, of which socialism is an integral part, has its most adult representatives in these economics; India, like China, the Balkan Complex, Latin America, and many other regions, politically free or unfree, East and West stand for the technoeconomically underdeveloped type".
399. —**Sen, Sudhir**, *Rabindranath Tagore on Rural Reconstruction*. Calcutta, Vishwabharati, 1943, iii, 128 pp. Rev. in *IJE*, XXV, p. 94-95 by Mahesh Chand: "... brings out clearly the insight that Rabindranath Tagore had in the problems of rural India, the soundness of his views and remedies, and his keen desire to help rural reconstruction work".
400. —**Shah, K. T.**, *Principles of Planning*. Bombay, Padma Publications, 1943, 99 pp. Rev. in *NR*, XVIII, p. 479 by B. N. Banerjee.
401. —**Thomas, P. J.**, *War-Time Prices*. Oxford University Press, 1943, 32 pp. Rev. in *NR*, XIX, p. 398 by A. Lallemand: "... a masterpiece of clarity and acumen (whose) message is: save up and invest your money which you can best deposit in interest-bearing securities".
402. —**Tiwari, R. D.**, *Indian Agriculture*. Bombay, New Book Co., 1943, 420 pp. Rev. in *IJE*, XXV, pp. 182-183 by A. N. Agarwala: "The book contains eight long chapters. The first of these deals with India's agricultural resources and is up-to-date and statistical. The second chapter has been devoted to a study of the problem of subdivision and fragmentation of holdings and is good. Another fifty pages discuss the Tillage and Technique, to be followed by animal Husbandry in India and Irrigation facilities. Rural indebtedness and Coöperative agricultural credit are the last topics".
403. —**Trivedi, A. B.**, *Kathiawar Economics*. Bombay, Author, 1943, 384 pp. Rev. in *IJE*, XXIII, pp. 403-404 by A. N. Agarwala: "A study of the industrial development of Kathiawar with special reference to its industrial resources and geographical position... He first studies the regional background and then presents a survey of mineral and forest resources, coastline and human element. Agriculture,

- transport and industries come in order. In two interesting chapters a study is made of the political conditions on industrial advancement in the course of which the rise and growth of land and sea customs have been discussed at length".—Vakil, C. N., *Financial Burden of the war on India*. Bombay, University School of Economics and Sociology, 1943, 140 pp. Rev. in *MR*, LXXV, p. 62 by Monindramohan Moulik: "The book is a sequel to Prof. Vakil's previous publication 'The Falling Rupee', which has been followed by an expanding volume of literature on inflation in India... The author contends that the anti-inflationary measures will not be effective in breaking the inflation spiral unless the issue of new money is completely stopped".
405. Vakil, C. N., and Anjaria, J. J., *Price Control and Food Supply*. Bombay, N. M. Tripathi & Co., 1943, 120 pp. Rev. in *IJE*, XXIII, pp. 401-403 by A. N. Agarwala: "... Result of theoretical study and practical investigation... It is a closely reasoned, informative, and timely publication which merits attention, and which would be recognized as an admirable recognition of the weakness of the first stage of the Government's handling of the food problem".—Vijayaraghavacharya, T., *The Land and its Problems* (Oxford Pamphlets on Indian Affairs). Oxford University Press, 1943, 32 pp. Rev. in *CGR*, V, p. 102 by B. Basu: "... factors (such as distribution and amount of rainfall, famines and floods, soil erosion, sub-division and fragmentation) have been discussed by the author". Also in *MR*, LXXV, p. 463 by Monindramohan Moulik.
407. Wadia, P. A., and Merchant, K. T., *Our Economic Problem*. Bombay, New Book Company, 1943, 536 pp. Rev. in *MR*, LXXV, p. 141 by P. C. Ghosh: "The authors deal here primarily with the problems of our production, distribution, and consumption. They do not confine themselves to a mere description of India's economic conditions and problems, but indicate as well the ways and means by which the economic ailments from which our country suffers can be removed by a socially controlled *planned economy*".—Agarwala, A. N., "The Problem of Cotton Manufactures in the Present War," *MR*, LXXIII, pp. 266-268 (Proposes that sincere efforts be made to revive handloom industry vigorously in the countryside, and to equip it with machines and tools and cheap power so as to enable it to produce goods cheaply, quickly, and at competitive prices).—Agrawala, Narendra Nath, "The demand for Raising the Bank Rate," *AUM*, XXII, Pt. 2, pp. 39-45 (Holds that the steps necessary to counteract the evil effects of inflation are the restriction of further issue of notes, the acceleration of production, the control of prices, co-ordination of supplies, and not the withdrawal of excessive currency and the floating of heavy loans at excessive rates of interest).—Agrawala, Vasudeva S., "Trade and Commerce from Pāṇini's Ashtādhyāyī," *TIHC*, 1941, pp. 134-141.

- (Conditions of trade, and commerce as may be gathered from Pāṇini's *Ashtādhyāyī*).—Ahmad, Kazi, S., "Economic Holding in Punjab," *IGJ*, XVIII, pp. 24-29 (The economic holding or the family farm varies from area to area. In the same district of Ferozepur the average holding is eight acres in the riverain country of the Sutlej, and 92 on the borders of Bikaner. The decisive factor determining the size is water. But once it is available other factors come into play—fertility of the soil, system of farming, supply of capital, accessibility of markets, habits and customs of the people, and lastly the local standard of living).—Bagchi, Nirmalya, "The Fate of a Plan for the Industrialisation of India in 1770," *MR*, LXXIV, pp. 145-147 (Describes the reactions of the Secret Committee at Fort William to a tentative scheme of mining silver, lead, copper and other valuable ores, submitted by Lt. Col. A. Campbell and Major H. Watson in 1770).—Bal, D. V., "A Survey of the Problems Relating to Food Production in C. P. and Berar," *NUJ*, No. 9, pp. 20-31 (On the basis of the latest census figures the area under cultivation is about 13.9 million acres with a gross outturn of 3.89 million tons. Of this the quantity available for a population of 13.45 millions in the province after making certain allowances comes to 3.64 million tons. At the rate of 1½ lb. of cereals per head the amount required will be 3.83 million tons, i.e., a deficit of about 0.19 million tons).—
414. Baliga, B. S., "Home Government and the end of the policy of Permanent Settlement in Madras 1802-1818," *IHRC*, XIX, pp. 7-10 (In spite of the fact that the Directors as a result of their wider experience and a careful study of the opinions of able officers like Munro, Read, and Thackeray were opposed to permanent settlement, the Madras Government endeavoured to apply it to the country under its jurisdiction, and introduced the system of decennial basis with the mirasdars of Tanjore preparatory to permanency subject of course to the sanction of the Directors, a condition which gave the latter an opportunity to frustrate the entire scheme).—Banerjee, B. N., "Middle Class Unemployed," *NR*, XVIII, pp. 122-125 (Urges that at least with regard to protected industries a policy be laid down that in regard to the agency of distribution of products of these industries, the people of the consuming provinces should be given preference, and suggests other means of absorbing the educated unemployed).—Banerjee, B. N., "A Mineral Policy For India," *NR*, XVIII, pp. 431-435 (Argues that the nationalisation of mineral resources cannot be a remedy and a guarantee of proper working unless accompanied by a well-laid-out policy).—Banerjee, Prakash Chandra, "Mr. G. D. Birla and the Commodity Inflation," *MR*, LXXIV, pp. 388-392 (Criticism of Mr. Birla's brochure *Inflation or Scarcity* where it is attempted to show that "real problem is not inflation, but scarcity of goods").—Banerjee, Prakash Chandra, "A Study

- in Inflation and its Remedy," *CR*, LXXXVIII, pp. 23-31 (Seeks to refute what he terms the scarcity theory of inflation put forward by Mr. G. D. Birla in his brochure *Inflation or Scarcity?* in which he tries to show that the real problem is not inflation, but scarcity of goods, and advocates more production and more consumption as solution of the problem).—**Basu, K. K.**, "Account of Trade of Bhagalpur in the 19th century," *JBORS*, XXIX, pp. 105-114 (Statistics are taken from the Collectors' Reports of 1791, 1796, 1854, and from the account of Mr. M. G. Lucas, a European merchant, settled at Bhagalpur in the first quarter of the 19th century).—**Basu, Sarojkumar**, "Problems of Industrial Credit in Indian War Economy," *CR*, LXXXIX, pp. 199-208.
421. —**Bose, S. R.**, "Some Investigations in Banking, Currency, and Prices," *IJE*, XXIV, pp. 20-37.—**Bunting, S. A.**, "Freedom from Want in India," *ConR*, CLXIV, pp. 26-30 (Advocates construction of better roads).—**Burman, Debajyoti**, "Bengal's Cotton Manufactures : Two Centuries of Struggle," *MR*, LXXIV, pp. 289-296 (Sketches the history of piecegoods (calicoes and muslins) manufacture and trade from the earliest times, the strengthening of competition between England and India with the invention of Hargreave's spinning jenny and Arkwright's spinning machine, and the final blow to the Bengal industry by the invention of Cartwright's power loom and Watt's steam engine).—**Burman, Debajyoti**, "Cotton Cultivation in Bengal," *MR*, LXXIII, pp. 465-469 (Describes the experiments in cotton cultivation from foreign seeds in Bengal, experiments which have had disappointing results and what is worse led to the loss of the seed of Bengal's own cotton).—**Chatterjee, S. P.**, and **Ganguli, A. T.**, "Geographical Interpretation of the Distribution of Population in two typical Districts of India," *CGR*, V, pp. 116-125 (This study of the causes of the variation of populations in the two areas they have selected, viz., Nadia in Bengal and Tinnevelly in Madras, has led the authors to conclude that 'though soil and climate are more favourable in Nadia, the decline of the industry and failure to respond to the changes in environment have resulted in a continuous decrease of population in recent years, whereas in Tinnevelly the development of industries has helped in the growth of the towns and the consequent increase of population').—**Chinnathambi, R.**, "Cheap Power for Cottage Industries," *NR*, XVIII, pp. 301-305 (Discusses the advantages of the use of electric power as a means to revive rural crafts, and makes a plea for its popularization).—**Chinnathambi, R.**, "The Korai Mat," *NR*, XVII, pp. 70-74 (Describes Korai mat-weaving, a cottage industry providing supplemental occupation to the villager, the Korai mat costing anything from Rs. 6 to Rs. 28 being one of the amenities of South Indian home life).—**Clerk, S. J.**, "Cloth Weaving in Surat (Illust.)," *MR*, LXXIV, pp. 114-116 (Describes

- the two types of cloth woven in Surat : the highly specialized and very rich cloth such as the kinkhab or jari-georgette sarree which is hand-woven, and the coatings and shirtings woven on small-scale power-looms).—**Dasgupta, G. D., and Parikh, H. B.,** "Road Communications in Greater Gujarat," *JGRS*, V, Pt. 4, pp. 183-196 (Introductory remarks; Extent of Greater Gujarat; Evolution of transport; Roads in the past; Road authorities—civil; Recent developments; Formation of a Road Board; Transfer of Roads to District Local Boards; Indian Road Development Committee 1928; Petrol Tax or Central Road Fund; Road Rail Conference; Transport Advisory Council; Abolition of Tolls; Provincial Road Fund; Subsequent meetings of the Road Board; Committee to investigate cheap and durable roads; Present position of roads in Greater Gujarat; Recommendations for necessary Road Development; Concluding Remarks).—**De Souza, J. P.,** "The Story of Cotton," *NR*, XVII, pp. 469-474 (Relates the history of cotton cultivation in India from the earliest times).—**Dey, J. C.,** "The East India Company's Trade in Arecanuts (1600 to 1661) and the Seizure of Mir Jumla's Ship," *IC*, IX, pp. 159-173 (The chief article of Ceylonese trade whose annual export was estimated at 30,000 tons. The English Company obtained it normally through the usual commercial channels. But on occasions privateering was also resorted to, a fact which is partly illustrated by the story of English dealings with Mir Jumla).—**Dhar, Bimalendu,** "Repatriation of Sterling Loans—Operations up to 8th February, 1941," *CR*, LXXXIX, pp. 109-120.—**Dikshitar, V. R. Ramachandra,** "Some Important Industries in the Mauryan Age," *IGJ*, XVIII, pp. 89-97 (Describes the forest, textile and agricultural industries. The first two were nationalized and had each a department to work it to maximum advantage, while the department of agriculture, which was staffed with officers well-versed in the theory and practice of agricultural science, took effective means to grow more and better food).—**Furtado, Jose Maria,** "O Problema da Pobreza," *BEAG*, I, pp. 225-233 (In Portuguese. Discusses the causes of poverty and decadence among two classes of people in Goa : 1) Manual labourers, and 2) families once rich, but now decadent).—**Gandhi, Mohanlal P.,** "The Distribution of the waters of the Indus," *MR*, LXXIII, pp. 289-293 (Recommendations of the Rau Commission in the adjudication of the Sind-Punjab dispute over the distribution of the waters of River Indus).—**Ghosh, Kali Charan,** "Export of foodgrains during famines," *MR*, LXXIV, pp. 431-432 (Holds that export of food-grains of good quality and in sufficient quantity to meet the requirements of the Empire was one of the contributing causes of the Bengal famine).—**Ghosh, Kali Charan,** "Indian Famine Relief Measures—Old and New," *MR*, LXXIV, pp. 372-376 (Examines the relief measures

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- JUB*, XI, Pt. IV, pp. 48-54 (A full-length review of a recent publication bearing the same title by N. U. Sovani (See *BIS* 1942, No. 379) in which the reviewer observes that the economic is not the only or necessarily the most important aspect of the problem. "In the elucidation of the population problem there is legitimate room for economists as well as sociologists, for broad national as also for the detailed regional and group studies").—Kotadawala, V. B., and Oza, H. P., "A Suggestion for Wages of Ring Spinning in Cotton Textiles," *JUB*, XII, Pt. I, pp. 39-47 (Discusses the wage system in the ring spinning section of cotton textile industry with reference to the number of spindles in a machine so that a wage-war may be prevented, the labourers be kept well satisfied, and more profit may progressively accrue to the industry).—
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- transformed from being the industrial workshop of the world to one of its richest raw material-producing regions and the role played by the East India Company in this transformation).—
455. **Munshi, M. C.**, "The Surat Weaving Industry," *JUB*, XII, Pt. 1, pp. 17-30 (A brief historical review of the weaving industry of Surat followed by a discussion on its present condition based on a house to house survey undertaken by the author).—
456. **Naik, S. S.**, "Rural Communications," *QJLSGI*, XIII, pp. 581-589 (Holds that, though village communications are among the most important nation-building activities, they are not an end but a means to the achievement of rural improvement, which includes education, sanitation, medical relief, and agricultural improvement).—
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459. **Paniker, K. Kochunny**, "The Coconut—its cultivation on the Malabar Coast," *IGJ*, XVIII, pp. 79-88 (From the evidence of the *Silāppatikaram* and the *Raghuvamśa*, it is not incorrect to say that coconut cultivation must have been introduced into this country long before the Christian era. At present the ratio of people engaged in coconut culture to the total agricultural population is lowest in South Kanara and highest in Travancore on the Malabar Coast).—
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461. **Poduval, R. N.**, "Sterling Debt Repatriation," *JAU*, XII, Pt. 2 & 3, pp. 55-64 (Traces the origin and growth of sterling debt, the burden which India has to bear on that account, and the effects of sterling debt repatriation).—
462. **Prasad, Bisheshwar**, "Correspondence on the Permanent Settlement 1861-67," *IHRC*, XIX, pp. 44-47 (Gives a brief analysis of the papers included in the Revenue Department proceedings, which throw important light on the subject of Permanent Settlement and the general revenue policy of the Government of India).—
463. **Prasad, P. S. Narayan**, "Towards Equilibrium in Indian Agriculture : Some Suggestions for a Post-war Policy," *IJE*, XXIV, pp. 135 ff (Recommends low land revenue assessment combined with an agricultural income-tax designed to introduce the principle of progression necessary not only in the interests of fiscal justice but

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465. —**Ramana, C. V. H.**, "Price Rises and Currency Expansion," *MR*, LXXIII, pp. 348-349 (Emphasises the need for stern measures to check profiteering and hoarding and artificial price rises).
466. —**Rao, C. V. H.**, "Mr. Fazl-ul-Huq's Schemes Re. Permanent Settlement," *MR*, LXXIII, pp. 213-215 (Criticism of the scheme to abolish the Permanent Settlement in Bengal and to create a class of peasant proprietors, a scheme which the author dubbs as inopportune, ill-timed, and impracticable).
467. —**Rao, Krishna V. R.**, "Food Crisis in India," *NR*, XVIII, pp. 467-473 (Production having failed to keep pace with the growth of population, increased imports of foodgrains, rationing and intensive cultivation are here recommended to tide over the crisis).
468. —**Ray, Joges Chandra**, "Flax and Hemp Cloth in India," *MR*, LXXIV, pp. 188-190 (A brief account of flax and hemp as material of cloth in India from earliest times, and desirability of their revival in the present scarcity).
469. —**Ray Choudhury, Sukumur**, "The Present War and the Problem of Cotton Piece Goods in India," *CR*, LXXXVIII, pp. 42-47 (The abnormal cloth prices and the means to bring them under control).
470. —**Roy, Girija Sankar**, "Abolition of the Permanent Settlement," *MC*, XII, Nos. 3 & 4, pp. 16-18 (Proposes that the State should assume the management of the estates, and in proportion to the income accruing thereof pay pensions to the holders).
471. —**Roy, S. C.**, "E. P. T. and Indian Industries," *MR*, LXXIV, pp. 133-135 (Attempts to show that Excess Profits Tax Act of 1940 and the E. P. T. Ordinance of 1943 have placed the infant industries of India in straight jackets and that in consequence India is losing a rare opportunity for industrialisation, and recommends that business be allowed to earmark a certain percentage (15 per cent) of their excess profits for capital expenditure).
472. —**Roychoudhury, Birendra Kishore**, "Marketing of Jute," *CR*, LXXXVIII, pp. 32-41 (Exposes the evils of the present system of marketing through a chain of middle men, and proposes that the handling of the entire jute crop should be entrusted to one organisation which would buy the crop from the cultivators and sell it at a fair price to the mills, balers, and shippers).
473. —**Roychoudhury, Birendra Kishore**, "The Problem of Jute," *CR*, LXXXVI, pp. 52-58 (Supply should be adjusted to demand and a scientific marketing machinery established).
474. —**Sarkar, Benoy Kumar**, "Inflation in the Paradox of War-Economy," *CR*, LXXXVIII, pp. 69-72.
475. —**Sastry, N. Sundararama**, "India's Food Problem," *NR*, XVIII, pp. 249-259 (Discusses the questions of the production and supply of the necessary articles and their proper distribution to the consumers).

476. —Sastry, N. Sundara Rama and Cheriyian, K. C., "Some Aspects of the Indian Export Trade : 1900-1938," *JMU*, XV, pp. 27-45 (A statistical analysis of the data relating to sea-borne trade of India during the period under review with a view to study the fluctuations in the volume of the chief items of exports and to compute suitable index numbers for the total volume of export trade).—Sen, Anath Gopal, "Cotton Cultivation in Bengal," *MR*, LXXIII, pp. 374-375 (The Government scheme under which cotton cultivation is being tried in different places in Bengal is here described).—Sen, Anath Gopal, "Inflation or Scarcity?" *MR*, LXXIII, pp. 422-424 (A criticism of Mr. G. D. Birla's pamphlet of the same title in the course of which the present writer contends that the weakness of the former's position lies in the fact that nobody denies that there is scarcity but that this scarcity or reduction in consumable goods is the *sine qua non* of war finance and inflation is one of the means to bring about the desired scarcity).—Sen, Sachin, "Taxation of Agricultural Income," *CR*, LXXXIX, pp. 182-191 (A criticism of the Bengal Agricultural Income Tax Bill, 1943).—Sen, Sudhir, "The Food Problem with Reference to Calcutta and Bengal," *SC*, VIII, pp. 51-57 (Urges that agricultural production in Bengal should be diversified, and that the production of food-grains and other food-stuffs should be increased).—Sen Gupta, Ritendra Nath, "India's Trade with U. S. S. R.," *IJE*, XXIV, pp. 145-149 (Imports into India from the Soviet Union include kerosine, tea chests, wood and timber products, and some chemical substances. Exports from India are jute, tea, textiles, rice, etc.).—Sengupta, Sovana, "Banking Reform in India," *IJE*, XXIV, pp. 59-65 (On a scheme submitted by the Reserve Bank in the form of a draft-Bank Act to guide and control joint-stock banking in India).—Shah, V. V., and Patel, M. H., "Report on the Economic and Nutrition Survey of the Gujarati Middle Class Families in Bombay City," *JGRS*, V, pp. 1-72 (i) Introductory, ii) economic condition, iii) nutritional condition, iv) nutritional status in relation to economic condition, v) summary and conclusions—appendices).—Silva, Tomas da, "Problemas Sociais," *BEAG*, II, pp. 33-36 (In Portuguese. A plea for a more equitable distribution of wealth as a solution of the poverty of Indian masses as against the remedy usually suggested, *viz.*, restriction of population by artificial means).—Singh, St. Nihal, "India's Forest Economy during and after the War," *MR*, LXXIII, pp. 17-21 (Describes the pioneering efforts of the Indian Forest Research Institute in the production of paper and other commercial products, and work of the Department to aid war-effort).—Singh, St. Nihal, "War's Stimulus to Indian Industry," *MC*, XII, Nos. 3 & 4, pp. 11-15 (In the Punjab the author saw common ignorant artisans hard at work making sewing machines, as good as

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505. Kamala..."—**Karandikar, S. L.**, *Savarkar-Charitra*. Poona, Mrs. Sitabai Karandikar, 1943, 620 pp. (In Marathi). Life and work
506. of Vinayak Damodar Savarkar.—**Karim, Razaul**, *Kasturba Gandhi*. Calcutta, Chakravarty, Chatterjee & Co., Rev. in *MR*, LXXVI, p. 71 by A. B. Dutta: "Mr. Karim in this small

- volume has collected almost all that has been written about this great woman of India."—Kannan, J. L., *A Steel Man in India*. New York, Duell, Sloan and Pearce, 1943, 224 pp.—Koli, M. S., *Mahatma Gandhi's Confessions*. Lahore, Associated Publications, 1943, 116 pp. From the foreword by Niranjan Singh: "... welcome effort at presenting to the readers the choicest collection from Mahatmaji's writings."—Madkhelkar, G. I., *Vyaktirekhā*. Poona, Deshmukh & Co., 1943, 111 pp. (In Marathi).—Munshi, K. M., *Sidhan Chadhana*. Pts. I & II. Ahmedabad, Gurjar Grantharatna Karyalaya, 1943, 285, 186 pp. (In Gujarati). Auto-biography of K. M. Munshi, the political leader.—Negi, Shyam Chand, *Some Eminent Garhwalis*. New Delhi, Vidya Mandir Ltd., 1943, 41 pp. Rev. in *MR*, LXXV, p. 382 by A. B. Dutta: "... short life sketches of Maharajah Ajai Pal (1460-1519), Mola Ram Tomar (1750-1833), the Artist, Badri Singh (1783-1868), Gobard Singh Negi, V. C. (1895-1915), Ghana Nand Kanduri (1882-1914), the philanthropist, Sada Nand Ghildyal (1898-1928), Ayurvedist, the Hon'ble Badri Maharaj (1871-1928) of Fiji, Havildar Chandra Singh—all prominent Garhwalis in different spheres of life".—Padhye, K. A., *Dharmavira Antāji Raghunātha Kavale Yānoem alpa Caritre*. Bombay, P. K. Padhye, 1943, 95 pp. (In Marathi). A hero who distinguished himself in the Maratha-Portuguese struggle of 1739.—Phadke, N. S., *Māyā Sāhityaseventila Smṛiti*. Poona, Continental Book Service, 1943, 133 pp. (In Marathi). Literary recollections.—Prabhu, R. K., *Sati Kasturba*. With a foreword by M. R. Masani. Bombay, Hind Kitabs, 1943, 87 pp. Rev. in *MR*, LXXV, p. 382 by A. B. Dutta: "... depicts the life and character of this great lady by quoting profusely from the autobiography of Mahatmaji".—Sen, N. B., *Punjab's Eminent Hindus*. Lahore, New Book Society, 1943, 153 pp. Rev. in *MR*, LXXV, p. 463 by U. N. Ghoshal: "This is a collection of short biographies of some leading figures of Hindu society in the Punjab during recent times... Among the twenty notable sons of the Punjab whom the biographers have delighted to honour in this volume are... Raja Narendranath, Sir Gokul Chand Narang, Bhai Paramanand, Swami Ram Tirath, Mahatma Hans Raj, Swami Sraddhanand, Sir Chhotu Ram, Sir Monohar Lal, Sir Shadi Lal, Sir Jai Lal, Sir Tek Chand, Sir Ganga Ram, Lala Harkishen Lal, Dr. Har Dayal, and Lala Lajpat Rai".—Seth, H. L., *Personality and Political Ideals of Subhas Chandra Bose. Is he Fascist?* Lahore, Hero Publications, 1943, 113 pp. From the preface: "Is Subhas Bose a Fascist? This small book is an attempt at answering this question. His political philosophy has been subjected to an analysis, and his change of views has been traced to his European visit in 1933".—Sitharam, P. R., *The Great Challenge*. Bombay, Arpree Publications, 1943, 140 pp. Deals with the three week's fast of the Mahatma in February

520. 1943.—Thomas, K. P., *Kasturba Gandhi*. Calcutta, Orient illustrated Weekly, 1943, 96 pp. Rev. in *MR*, LXXV, p. 382 by A. B. Dutta : "... short life of the great little woman of India whose life-long devotion to her husband for the cause of service of mother-
521. India is without a parallel in our times").—Yajnik, I. K., *Gandhi as I know Him*. Delhi, Danish Mahal, 1943, 523 pp. From the publisher's preface : "Mr. Yajnik subjects to a searching analysis event after event that followed in the wake of the abortive satyagraha movement of 1921 organized by Mahatma Gandhi. . . He surveys the vast field of Gandhi's political activities with the unerring eye of a scientific observer. . ."—Bhawani, Swami
522. Dayal, "A Great Friend of Indians Overseas," *MR*, LXXIV, pp. 352-353 (Ramananda Chatterjee the journalist who gave much thought to the problems of the South African Indian community).—Bhawani, Swami Dayal, "The Late Mr. Jhaveri of South Africa," *MR*, LXXIV, p. 232 (Obituary of a veteran Indian leader of South Africa who passed away on the 29th of
524. July at Durban).—Chakrabortti, B. B., "Relics of Shah Hamid Danishmund at Mangalkot," *IHRC*, XX, pp. 19-22 ('Wisest man and the most erudite scholar of all Asia' when the Mughal Empire was at its zenith).—Fox, R. M., "Gandhi and Griffith," *AP*, XIV, pp. 201-203 (Though apparently there was no point of contact between the two, yet behind the surface differences there was that unifying quality of individual force placed at the service of their respective peoples. Gandhi stands for Indian Sinn Fein while Griffith stood for Irish non-co-operation).—Haq, Moimul,
526. "Mutlab-ul-Talibin," *IHRC*, XX, pp. 37-39 (of Muhammad Bulag, is a detailed biography of Shaikh Nizamuddin Avlia of Delhi (A.H. 634-725) compiled in A.H. 1111. The Shaikh was a great spiritual leader of his age).—Hose, Amal, "Ramananda Chatterjee," *MR*, LXXIV, pp. 341-345 (A 'tear-stained tribute of love and reverence to his sacred memory').—K.S.G., "S. Satyamurthi—a sketch," *TQ*, XV, No. 1, pp. 60-66 (Obituary of a 'brilliant and indefatigable Parliamentarian' who passed away
529. in Madras in the last week of March 1943).—Lahiri, S. K., "Sir Nilratan Sirkar," *MR*, LXXIII, pp. 416-418 (A founder of Carmichael Medical College, the article estimates his services to the cause of higher education and industrial development in Bengal).—Lahiri, Sudhir Kumar, "Ramananda Chatterjee as a Journalist," *MR*, LXXIV, pp. 420-423 (Compares Chatterjee to W. T. Stead, editor and founder of the *Review of Reviews*).
531. —Mallik, Gurdial, "An Ambassador of Hindu Moslem Unity," *MR*, LXXIV, pp. 231-232 (Obituary of Professor Hukum Chand Kumar, an early recruit of Mrs. Besant for the twin-cause of education and emancipation of religion from the thralldom of dead tradition, who eventually gave himself up wholly to the cause of Hindu-Muslim unity).—Mallik, Gurdial "C. F. Andrews—A
- 532.

- Twentieth Century St. Francis," *MR*, LXXIII, pp. 296-297 (How Andrews deserved the title of Dinabandhu or friend of the poor, bestowed on him by Mahatma Gandhi).—**Mohta, Lehar Singh**, "Ramananda Chatterjee," *MR*, LXXIV, pp. 246-247 (R. C. the sage, philosopher, patriot, and scholar).—**Mookerjee, H. C.**, "The Grand Old Man of Bihar," *CR*, LXXXVIII, pp. 148-156 (An appreciation of Dr. Sachchidananda Sinha, the eminent advocate of Patna, man of letters, educationist, and editor of the *Hindustan Review* whose services to the mother land have been multifarious and manifold).—**Mookerji, Radha, Kumud**, "J. C. Powell-Price, Esq., M.A. (Cantab), F. R. Hist. Society, C. I. E., I.E.S.," *JUPHS*, XVI, I, pp. 1-3, photo (Vice-President of the Society and Director of Public Instruction in the U. P. Government. The article describes his services to the society, and sketches his literary career).—**Mukerjee, Probbhatkumar**, "In Memoriam Asutosh Mukhopadhyaya," *MR*, LXXIII, pp. 449-452 (An appreciation of Sir Asutosh as an educationist and social reformer).—**Nag, Kalidas**, "Rammohun Roy and the New World," *MR*, LXXIII, pp. 51-53 (Review of *Rammohun Roy and America* by Adrienne Moore, Calcutta, Sadharan Brahmo Samaj, 1942, publication in which the author gives us a sober and at the same time an inspiring estimate of the life and works of Rammohun, 'the first ambassador of Oriental Unitarianism to the West').—**538. Raja, C. Kunhan**, "The Maharaja of Bikaner," *BraALB*, VII, pp. 27-29 (Obituary. Speaks of the publication under his patronage of the manuscripts in the Anup Sanskrit Library at Bikaner under the name of the Ganga Oriental Series).—**539. Ray, Kalinath**, "The Late Babu Ramananda Chatterjee," *MR*, LXXIV, pp. 350-351 (Speaks of the three qualities that distinguished him and marked the reviews he edited, the *Prabasi* and *The Modern Review*, as a class apart: (1) his intense and passionate nationalism, (2) singular combination of strength and self-restraint in his editorial notes, and (3) his indomitable passion for the freedom and independence of India).—**540. Roy, Subodh Chandra**, "Mr. Ramananda Chatterjee's contribution to Blind Education in India," *MR*, LXXIV, pp. 348-349 (Seeks to show that R. C. was the originator of Bengali Braille).—**541. Sampat, Dungarshi Dharamahi**, "Mumbainā Mahājano—Sir Jijibhoy—pāheta Baronet," *FGST*, VII, pp. 359-363 (In Gujarati. Sketches the career of Sir Jamshedji Jijibhoy).—**542. Sampat, Dungarshi D.**, "Mumbainā Mahājano : Sir Jamshedji Jijibhoy nu kutumb : Āvābai, Hon'ble Seth Rustumji, Seth Sohrabji, Pirojabai," *FGST*, VIII, pp. 78-85 (In Gujarati. Sir Jamshedji's family).—**543. Sarkar, Sir Jadunath**, "Ramananda Chatterjee : India's Ambassador to the Nations," *MR*, LXXIV, pp. 337-340 (Shows how Ramananda Chatterjee became the voice of India to the world outside).—**544. Sastri, K. A. Nilakanta**, "Sir Aurel Stein (1862-1943)," *BraALB*, VII, pp. 251-258 (Appreciative

545. obituary of the great scholar and explorer).—Sastri, Vidhushekhar, "Rabindranath : My Gains from Him," *MR*, LXXIII, pp. 342-344 (The very opportunity to live within the sacred precincts of the Sāntiniketan where the Gurudeva was an *ācārya* in the strict sense of the word, friendship he formed with Dwijendranath, 'a great wise man living a pure and simple life,' the acquaintance he made through the Gurudeva of a good many great men such as Mahatma Gandhi and C.F. Andrews, the facilities for research which the institution provided and above all contact with the Gurudeva himself).—Shah, P. G., Mehta, Chunilal, and others, "Dewan Bahadur Krishnalal Mohanlal Jhaveri," *FGST*, VIII, pp. 1-52 (In Gujarati. Tributes by various hands to a dynamic literary figure of modern Gujarat).—Srikantaya, S., "Rajakarya-pravina N. S. Subba Rao," *QJMS*, XXXIV, pp. i—ii (Obituary. Distinguished economist and educationist, and latterly president of the Mythic Society).—"Sriman N. S. Subba Rao," *KSPP*, XXVIII, Pt. I, pp. 15-16 (Appreciative obituary with a biographical sketch).—

HISTORICAL GEOGRAPHY AND TRAVEL

549. —Collis, M., *The Land of the Great Image*. London, Faber & Faber, 1943, 259 pp., 1 map. Rev. in *FEQ*, III, pp. 289-290 by Margaret Landon : "The story concerns the travels of an Augustinian friar, Sebastião Manrique, who came to Goa in the early 17th century. In 1629 he was sent to relieve the Vicar of Dianga in what is now eastern Bengal, but was then the north western frontier of Arakan, 'the land of the great image,' a Buddhist state that stretched for six hundred miles down the littoral of what is today Burma."—
550. Foster, Sir William, *The Voyage of Sir Henry Middleton to the Moluccas, 1604-1606*. Works issued by the Hakluyt Society. Second Series, No. LXXXVIII. London, Hakluyt Society, 1943, 209 pp. 1 ill. 3 maps. Rev. in *JRAS*, 1944, pp. 202-203 by R. O. Winstedt : "Sir William Foster has provided an introduction as readable as it is learned. Among other interesting points it shows how cautious English merchants were at the start about investing money in the new Eastern trade and how little direct assistance they received from the Government."—Gautum, Ramesh Ranganath, *Apnun Vadodara* (Our Baroda). Baroda, Publicity Department, 1943, 58 pp. Rev. in *MR*, LXXVI, p. 260 by K. M. J (haveri) : "Issued on the occasion of the fifteenth session of the Gujarati Literary Conference held in Baroda in 1943, it sets out the beauty and utility spots of the capital city of His Highness the Maharaja Gaekwad".—Lorenzo, A. M., *Atlas of India* (Oxford Pamphlets on Indian Affairs). Calcutta, Oxford University Press, 1943. Rev. in *CGR*, V, p. 168 by B. Basu : "Presents India's economic resources within a short compass. Its chapter on geo-politics is

- interesting and is valuable as pointing to the immense possibilities which undeveloped resources of India offer to the eventual establishment of equilibrium between population and food supply".
553. —Majumder, S. C., *Rivers of the Bengal Delta* (Calcutta University Readership Lectures). Calcutta, University, 1943, 124 pp. Rev. in *CGR*, V, p. 126 by K. B.: "The topics discussed might be put under the following heads: interprovincial aspects of the river problems; River problems with reference to health; Productivity of the soil; Navigation and erosion... Mr. Majumder has not dealt with the historical aspect of the rivers of Bengal... All along it has been his endeavour to focus the attention of educated public on some of the aspects of the rivers that have in the past, and are at the present, influencing our life and activity".
554. —Olschki, L., *Marco Polo's Precursors*. Baltimore, Johns Hopkins Press, 1943, x, 100 pp. Rev. in *GJ*, CIV, p. 130 by G. R. C(rone): "... valuable preliminary to the study of Marco Polo. It sets out first the ideas of Asia held by contemporaries, and the sources from which they were derived.... The author then sketches the political and religious background of thirteenth century Central Asia, emphasizing the elements which baffled and disappointed the European missionaries "ad Tartaros," John of Pian del Carpine and William of Rubruck, whose narratives are critically discussed. Finally he considers the scanty information on the journeys of the elder Polos...".
555. —Vir, Rahgu, *Fan Fan Yu*. Lahore, 1943, 11, 114 pp. (A Chinese Dictionary of Indian Geographical names compiled in 517 A. D. from literature and accounts of travellers. The Chinese text has been transliterated into Devanagiri and rendered into Sanskrit for the first time).
556. —Agrawala, Vasudeva S., "Geographical Data in Pāṇini's *Aṣṭādhyāyī*", *JUPHS*, XVI, I, pp. 10-31 (Culls out the geographical information from the mass of linguistic material presented by Pāṇini in his *Aṣṭādhyāyī*—the country, its mountains and ocean, forests and rivers, natural and territorial divisions (Janapadas), and towns and villages).
557. —Agrawala, V. S., "Corrigenda to the *Mahāmāyūri* Article," *JUPHS*, XVI, Pt. I, pp. 232-233, (Appearing in *JUPHS*, XV, II, pp. 24-52 (See *BIS* 1942, No. 551). The author here accepts certain identification of places suggested by some scholars, e.g., the two distinct geographical names, *viz.*, Varanā for Ouarnal or Aornos of the Greek geographers and Varanā for Bannu).
558. —Ahmad, Nafis, "Muslim Contribution to Geography During the Middle Ages," *IC*, XVII, pp. 241-264 (Discussed under three headings: (1) descriptive geography and the Muslim geographers, (2) advancement of geographical conceptions and geographical interpretations, and (3) cartography).
559. —Ahmad, Nafis, "Albiruni's Geography of India", *CGR*, V, pp. 39-46; 153-158 map (An attempt to reconstruct the geographical picture of India from the observations

- of this great Muslim scholar who came to India in the train of Mahmud of Ghazna. Though remembered previously as a historian, his great book *Kitabul Hind* (Albiruni's India) gives ample proof of his understanding of geographical matters like physical aspects, trade and commerce, towns and cities, routes and communications, etc.).—**560.** Apurvananda, Swami, "The Return from Kailas (Illus.)," *PB*, XLVIII, pp. 24-31 (Describes Gaurikund the ice-reservoir sacred to Gauri, Śiva's consort, the Gumpā of the Tibetan monks, the Ravan Lake, and the great Manas Sarovar).—**561.** Ayangar, A. N. Krishna, "South India as Depicted in the Hamsa-Sandēśa of Venkatanātha," *TIHC*, 1941, pp. 219-224 (Its merit lies in the geographical data it contains and the telling effect with which the peculiar features of the country are described).—**562.** Bhattacharya, B., "The Location of Uddiyāna," *JGJRI*, I, pp. 66-70 (The author hazards the suggestion that it was the present village of Vajrayoginī in the Pargana of Vikramapura in the Dacca District. Vikramapura is the most important historical place in the old Vaṅga-Samatata region, the most noted cultural centre of Bengal. In the present village of Vajrayoginī numerous vajrayāna images have been found, and as according to the Vajrayoginī Sādhana Uddiyāna is sacred to Vajrayoginī, Uddiyāna itself may have become identified with this deity in the popular mind).—**563.** Bhavs, V. K., "A Fresh Light on Gharapuri," *TIHC*, 1941, pp. 264-266 (Attempts to identify Puri, "The capital of the Konkan," with Rājāpuri near Murad, Janjira).—**564.** Bhayani, Harivallabh, "Gujarātnā Sthala-nāma," *JGRS*, V, pp. 148-156 (In Gujarati. Place-names in Gujarat. Shows how the science of Linguistics enables us to find the original form of the present place-names).—**565.** Booch, Harish S., "Up the Holy Girnar (Illus.)," *MR*, LXXIII, pp. 38-40 (Describes his visit to the holy hill of Kathiawar abounding in colourful legends).—**566.** Cable, Mildred, "The Central Asian Buddhist Road to China," *JRCAS*, XXX, pp. 275-284 (The great highway which crosses Asia from east to west, connecting Peking with Kashgar and with lands which lie beyond the Pamirs has been known under different names in the course of centuries. To the Romans who obtained their supply of silk along this route from China, it was known as the Old Silk Road. It was as well used by a totally different kind of men, the Buddhist monks, who craved knowledge and were convinced that the source of knowledge lay in the distant land of India where the young Prince Gautama had lived. The author describes the journey of such monks as Fa Hien and Hieun Tsang along this route).—**567.** Chettiyar, C. M. Ramachandra, "Place Names in North Arcot District," *IGJ*, XVIII, pp. 53-64 (From an analysis of the names of each village it is possible to gather the history of its origin and the nature of its environment. The names are

- generally divided into two component parts. The first part is generally a common noun, denoting the nature of the place, while the second which is a proper name connects it either with the person who founded it, or with a particular object with which it is associated).—Crone, G. R., "Seventeenth Century Dutch Charts of the East Indies," *GJ*, CII, pp. 260-265 (Observations on *Cartes Hollandaises : la cartographie de la compagnie des Indes Orientales 1593-1743* by Marcel Detombes 1941, part of an ambitious scheme to compile a comprehensive catalogue of nautical charts produced before approximately 1700. The present work which catalogues Dutch charts contains 270 entries, each including a brief description, a list of bibliographical references to earlier literature, and the present home of the chart. The period covered coincides with the initiation and expansion of Dutch enterprise overseas).—Dikshit, Moreswar G., "On the Identification of Bhambhagiri," *NIA*, VI, 91-92 (A feudatory family of Abhiras in Khandesh are described in the records as Lords of Bhambhagiri, or Bhambhagiri Mahāman(d)aleśvaras. The author identifies Bhambhagiri from the find-spot of the inscriptions with Bhamer).—Dikshit, Moreswar G., "Political and Cultural History of the Konkan," *BDCRI*, IV, pp. 380-386 (Comments particularly on two copper-plate grants of the Śilāhāra Aparājita (Ś. S. 915) published by Gadre (See No. 883 below) and holds that the Hañjamāna mentioned in the records, identified hitherto with Sanjan and Anjuna, is not a place or a city but a corporation of Muslim settlers on the West Coast).
571. —Ganguly, D. C., "Vaṅgāla-deśa," *IHQ*, XIX, pp. 297-317 (Originally Vaṅgāla was the name of a comparatively small tract of land. In course of time the neighbouring districts were also known by this name, and ultimately the entire province. The author here examines the Chinese, Muslim, and European sources and traces the progressive extension in the application of this term to include the whole of Bengal from the 11th to the 18th century).
572. —Ganguly, D. C., "Yādavaprakāśa on the ancient Geography of India," *IHQ*, XIX, pp. 214-224 (The *Guru* of the great Vaiṣṇava teacher Rāmānujācārya, Yādavaprakāśa may be taken to have flourished in the second half of the eleventh century A. D. His book entitled *Vaijayanī* throws important light on the ancient geography of India, and an examination of its contents shows that his knowledge of this subject was fairly accurate).—Goswami, Krishnapada, "Place-Names of Bengal," *JDL*, XXXIII, pp. 1-70 (Gathers them from various sources: the inscriptions of the Gupta, Pāla, Varman, and Sena Kings, and the Revenue Survey lists, the Post office lists, the Railway Station lists, and the District Gazetteers, and discusses them from two points of view: semantic and morphological. There follows a section on their geographical distribution).—Jaffar, S. M., "Gor Khatri," *NR*, XVII, pp.

- 365-373 (Adduces evidence to show that Gor Khatri, an important historical site in Peshawar, was a place of pilgrimage where the laity went to perform the *Śrādhā* of their ancestors, and that it was Brahmanic rather than Buddhist in origin and character).—Jaffar, S. M., "Serai Jahanabad at Peshawar," *IHRC*, XX, pp. 51-53 (A *serai* of the Mughal period now called *Gor Khatri* on the eastern outskirts of Peshawar).—Joshi, Balkrishna, "Adhibijār varṣa Pahle," *BPr*, XC, pp. 160-166 (In Gujarati. References to Gujarat in the *Manusmṛiti* and the *Sukraniti*).
575. —Kedar, T. J., "Rāmgiri of Kālidās," *NUJ*, No. 9, pp. 1-8 (Marshals evidence to show that Rāmtek near Nagpur is the Rāmgiri mentioned in the *Meghadūta*).—Law, B. C., "Ancient Indian Geography," *IC*, X, pp. 46-66 (Describes the geographical notions appearing in the Buddhist, Brahmanical, and Jaina works, and identifies geographical divisions and place-names, occurring therein).—Leakey, R. D., "A Himalayan Holiday (illus.)," *GM*, XVI, pp. 32-39 (A delightful description of the author's journey up the Himalayas, and of his efforts to climb Bandarpunch).
576. —Marin, G., "Tamil Pioneers of Cultural Ecology," *Man*, XLII, No. 45 (The Tamil ecological system as embodied in the *Tolkāppiam* which classifies geographical environments into four categories called *nilam*: (1) *Kurūṭṭi*, the mountains clad with forests, where man's occupation is chiefly hunting and gathering of honey and edible roots; (2) *Mullai*, the foothills, covered with open jungle, where man is occupied with tending of cattle and sheep and a little cultivation of millet; (3) *Marudam*, the fertile plains, where the chief pursuit is agriculture; (4) *Neydal*, the coastlands, where fishing and the manufacture of salt are the chief occupations; and (5) *Pāldi*, the deserts where hunting and plundering flourish).—Mirashi, V. V., "Location of Rāmagiri," *NUJ*, No. 9, pp. 9-15 (Identifies the Rāmagiri, where Kālidāsa in his *Meghadūta* makes a Yaksha exiled from his heavenly city of Alaka fix his abode, with Rāmtek, which lies 28 miles north of Nagpur. The geographical situation of this hill answers to the description in the *Kāvya*, and what is more, just near Rāmtek begins the table-land of Sātpurā, the ancient Māla country described in verse 16 of this work).—Nadwi, Syed Sulaiman, "Qannauj, an Enquiry into the Origin and Geographical Position of the City," *IC*, XVII, pp. 361-377 (Was there a city of this name in Sind, besides the capital city of Oudh, as certain Arab travellers would have us believe? From a close study of the Arab geographers the author concludes that there was only one city of Qannauj, the city which exists today. The Qannauj or Bōra, located by the Arabs in the direction of Sind, meant the last frontier city in the kingdom of Qannauj).—Nainar, S. Muhammad Husayn, "Somnat as Noticed by Arab Geographers," *ICJ*, XVIII, pp. 165-168 (This is an account of Somnat in Kathiawar

- taken from the Arab geographers dating from the 10th century onwards, such as Biruni (970-1039), Yaquıt (1179-1229), Qazwini (1203-1288), Dimishqi (c. 1325), and Abul-Fida (1273-1331).
584. —Philby, H. St. J. B., "Halévy in the Yaman," *GJ*, CII, pp. 116-124 (*Apropos* S. D. Goitein's recent edition of a vernacular account of Joseph Halévy's 1870 journey to Najran "by his guide Hayyim Habshush," the author here collates the accounts of the two writers to ascertain whether the latter ever served Halévy in that capacity and comes to the conclusion that "while Habshush certainly travelled... over most of the ground covered by Halévy, and copied inscriptions in the same and other localities, he did not do so in Halévy's company").
585. —Raghavan, V., "Bodhi and Viṣṇupada in N. W. India and Toponymic Duplication," *IGJ*, XVIII, pp. 98-104 (The history of place-names in several parts of India is full of instances of toponymic migration, forming as it does a valuable aid to trace the history and fortunes of different peoples together with their political power and cultural expansion. The author points to the references in the Rāmāyana to Bodhi, Viṣṇupada, and Girivraja, places in N. W. India which the messengers of Vasiṣṭha had to pass on their way to the Kekaya country, as early instances of this process. These must have been places sacred to the Brahmanas in the North-West of India, and they gave their names to new places when in the course of their expansion from the land of the Sindhu to that of the Ganges they found themselves in Bihar).
586. —Ray Chaudhuri, H. C., "The Sarasvati," *SC*, VIII, pp. 468-474 (Identifies the Sarasvati, a mighty stream which about the middle of the 2nd millennium B. C. flowed from its source in the Himalayas through the Eastern Punjab into the Sea with the Ghaggar on the ground that the "archaeologically attested" facts regarding the Ghaggar-Hakra bed clearly accord with the data supplied by Vedic and Epic tradition about the Sarasvati river).
587. —Schanzlin, G. L., "The Geography of the Friars," *MR*, LXXIII, pp. 452-454 (Reproduces a few geographic and ethnographic notes from the travelling accounts of the Franciscan monks (John and William) sent out to Asia in the 13th century partly as explorers and partly as missionaries, especially their shrewd observations with regard to the close relationship between the Hungarian and the Bashkir races).
588. —Sheshgiri, B. S., "Geography as a University Subject," *JUB*, XII, Pt. II, pp. 87-93 (Plea for its inclusion in the syllabuses of the Degree as well as the postgraduate courses of both the Arts and Science Faculties).
589. —Stein, Sir Aurel, "On Alexander's Route into Gedrosia: an Archaeological Tour in Las Belas," *GJ*, CII, pp. 193-227, 12 pls., 1 map (This tour was made by the author through the state of Las Belas into Gedrosia between January and March 1943 with a view to explore connections, if any, between the former and the pre-historic civilisation of the Indus

- Valley, connections, which a previous journey had established with the neighbouring region of Makran. Another object which the tour served is to identify the places on the route of Alexander from the country of the Oretai (the present Las Bela) towards Gedrosia along which his army is said to have suffered heavy losses).—Tyagaraja, A. S., "A Study of Telugu Place-Names," *JAHRS*, XIV, pp. 49-66 (Holds that the study of the meaning and derivation of place-names apart from their historical and popular value, throws light on philological problems and classifies the Telugu place-names for this purpose into (1) names which came into existence in the Dravidian period, ending in—Koḍu,—palli,—ūr,—ēr and so forth i.e. before the dialects separated, (2) names peculiar to Telugu alone, i.e. those which came into existence after Telugu became a separate dialect, and (3) names due to the influence of foreign people).

DHARMAŚĀSTRA (LAW AND POLITICS)

591. —Bhatta, Sri Sankara, *Dharma Dvaita Nirṇaya Or Alternative Solved*. Edited by J. R. Gharpure. Bombay, V. J. Gharpure, 1943, 147 pp. An important work on Dharmaśāstra.
592. —Bhattacharya, Baluknath, *The 'Kali-varjyas' or Prohibitions in the 'Kali' Age. Their Origin and Evolution and their Present Legal Bearing*. Calcutta, University of Calcutta, 1943, 212 pp. Rev. in *JRAS*, 1947, pp. 240-241 by John Brough: "Mr. Bhattacharya has performed a useful service in collecting here the chief texts on the subject. The greater part of the book is taken up with detailed accounts of the fifty-five points in question, and only in the last forty-five pages is their interpretation discussed."—Bopat, N. S., *Nationalism versus Communalism*. Poona, G. S. Bapat, 1943, 90 pp.
593. —Chintamani, R. R., *The Kauṣītaka Gṛhyasūtras*. Madras, University of Madras, 1943, 141 pp. From the Foreword by C. Kunhan Raja: "The Gṛhya Sūtra of the Kauṣītakins is here presented with a very erudite commentary by Bhavatrāta. In preparing this edition all the available material has been made use of. There is a very clear and comprehensive comparative study of the Kauṣītaka text with the Sāṅkhāyana text added to this edition."—Gandhi, Nehru, Azad, *Famous Trials*. Edited by Durlab Singh. Lahore, Hero Publications, 1943, 107 pp.
594. —Gharpure, J. R., *Sāpinda or the Law of Sāpinda Relationship*. Bombay, V. J. Gharpure, 1943, 77; 130 pp. From the Preface: "The subject of Sāpinda or consanguinity is one of the most important in all systems of personal laws. In Hindu law it forms the centre practically of Ācāra, Vyavahāra, and Prāyas-citta... The whole volume has been divided into two parts. Part I consisting of a general note on—Sāpindya or the Law of Sāpinda Relationship. This note consists of remarks and discussions accompanied by translations

- from the portions in Sanskrit which have been incorporated in Part II".—Kesava, Pandita, *Dandanītiprakaranam* (or Critical Jurisprudence). Edited by V. S. Bendre. Poona, Editor, 1943, 76, 64 pp. Rev. in *ABORI*, XXIV, pp. 254-257 by P. K. Gode : "Mr. Bendre puts this work in its proper historical perspective by giving all available information about its *MISS.*, its data, the life of the author, his contact with three royal patrons, Shivaji, Sambhaji, and Rajaram... This manual of criminal jurisprudence... as also the various decisions given by Shivaji's court in religious disputes will convince us about his achievements in the matter of sound administration with the help of learned Panditas like Keshavabhatta, Gagabhatta and others." Also in *IHQ*, XIX, pp. 193-194
598. by Dines Chandra Sircar.—Kolanga, R. G., *Srimad Yogitara Tājnārākya Dāryana* (Purvārtha). Hubli, M. R. Kolanga, 1943, 352 pp. (In Marathi). Deals with Brahmacharya, marriage, family, society, politics, and relations with the divinity.
599. —Krishnamurti, Y. G., *Gandhi Era in World Politics*, Bombay, The Popular Book Depot, 1943, 72 pp. An essay on the political philosophy of Mahatma Gandhi.
600. —Krishnamurti, Y. G., *Independent India and a new World Order*. With an Introduction by K. M. Munshi and a Foreword by Prof. S. Srikantha Sastri. Bombay, The Popular Book Depot, 1943, 207 pp. From the Introduction : "The underlying ideas of the book are : *First*, that Independent India is necessary for a new World Order ; *Secondly*, that India must have a definite place in a co-operative world commonwealth, and *lastly*, that economic and political conditions should be subordinated to the needs of the Moral Order."
601. —Lakamidhara, Bhatta, *Kṛtya Kalpataru*. Vol. IX. *Rājadharmā Kāṇḍa*. Ed. by K. V. Rangaswami Iyengar with an introduction in English. Baroda, Oriental Institute, 1943, xxi, 95, 273 pp.
602. —Mehta, H., *Women under the Hindu Law of Marriage and Succession*. Bombay, Pratibha Publications, 1943, 52 pp. Contents : Introduction. Chapter II. The Hindu Law of Intestate Succession. Chapter
603. III. The Hindu Law relating to marriage.—Roy, M. N., *National Government or People's Government?* Calcutta, Radical Democratic Party, 1943, 106 pp. Rev. in *MR*, LXXV, p. 380 by S. K. Lahiri : "... discourse on the comparative merits and demerits of a national Government."
604. —San, S. K., *Penology Old and New*. Calcutta, Longmans, 1943, 239 pp. Tagore Law Lectures for the year 1929. (Lectures V, VI and VII deal with Hindu Penology in Ancient India).
605. —Sundaradeva, *Sūkti-Sundara*. Edited by J. B. Chaudhuri. Calcutta, Editor, 1943. Rev. in *PO*, IX, pp. 101-102 by N. A. G (ore) : "... based on the only extant fragmentary *MS.* belonging to the *BBRAS*. The Anthology consists of 174 stanzas limited to the description of Kings only. Of these 50 are given anonymously, and the rest attributed to 32 poets."
606. —Topa, I., *Hindustani Tamsaddan*, Vol. I. Hyderabad

607. (Dn.), Azam Stearn Press, 1943, 340 pp. (In Urdu).—**Topa, Ishwara**, *The Minister as a King-Maker*. Allahabad, Kitabistan, 1943, 162 pp. Rev. in *MR*, LXXV, pp. 62-63 by A. B. Dutta; "Dr. Topa's thesis is based upon the original Sanskrit and the English translation of Pandit Shamashastry and the German translation of J. J. Meyer (of Arthashastra). Kautilya's views and ways have been brought out scientifically in this book."—**Aiyangar, K. V. Rangaswami**, and **Aiyangar, A. N. Krishna**, "Viṣṇu-smṛti with the commentary Keśava Vijayanti of Nanda Pandita," *BraALB*, VII, pp. 1-xv, 1-8 (This work running into one hundred chapters is to be published serially in the Bulletin. An important work on Dharmaśāstra, the older portion of it was written according to MM. P. V. Kane between 300 and 100 B. C., while the Vaiṣṇavite adaptation sometime after the 3rd century A. D.)—**Banerji, S. C.**, "The Saṁbandha-Viveka of Bhavadeva Bhaṭṭa," *NIA*, VI, pp. 97-102; 252-260 (The present text of the *SV* of this well-known figure in the Bengal School of Smṛti is based on a single paper MS. preserved in the Dacca University Collections which contains only four folia written in Bengali characters. The MS. is a disquisition on the various kinds of Sāpinda relationships as applied to marriage and such like subjects. The text is here published with the translation).
609. —**Banerji, Sures Chandra**, "Jīmūtavāhana, Śālapāṇi, and Raghunandana on certain Laws of Inheritance," *NIA*, VI, pp. 197-205 (Discusses the principles of inheritance as laid down by these writers who played such a prominent part in the evolution of the Bengal School of Law).—**Banerji, Sures Chandra**, "The Saṁbandha Nirṇaya of Gopāla Nyāya Pañcānana," *PO*, VIII, pp. 81-86 (Gives a brief conspectus of this popular work on *Vivāha* written sometime in the 17th century A. D. by the Bengali Smṛti teacher Gopāla. The *SN* was only a vulgarisation of the Udvāha-tattva of Raghunandana).—**Brown, Michael H.**, "Famous Indian War Efforts (Illust.)," *BBCLA*, 1943, pp. 18-24 (Sketches the military policies and methods of Chandragupta Maurya, Chand Bibi, Shivaji, and Guru Govind).—**Chakrabarty, T. N.**, "Transfer of Landed Property in Ancient Bengal," *IC*, IX, pp. 179-186 (Shows from the meagre details furnished by the inscriptions how land was generally transferred by the State to private persons for the purpose of charity either by way of sale or as the result of a free gift during the Gupta and post-Gupta age in Bengal).—**"Colour Bar and World Peace," CR**, LXXXIX, pp. 161-168 (While it is true that, as Mr. Amery has observed, the relations between the white and the coloured people within the Empire should soon be placed on a satisfactory basis, it should not be forgotten that colour bar is a world problem which can only be solved on the global basis).—**Devasthali, G. V.**, "Rāghava-Bhaṭṭa and his Tithinirṇaya Sāroddhāra," *ABORI*, XXIV, pp. 233-236 (Holds

- that Nirṇaya-sāra, Nirṇayoddhāra, Tithinirṇayoddhāra, Tithi-Nirṇaya-Sāroddhāra, and Tithi-nirṇaya are the different names of one and the same work on Dharmaśāstra by Rāghava-Bhaṭṭa, the limits of whose date are 1650 and 1750).—Dikshitar, V. R. R., "The Wheel of the Law," *AP*, XIV, pp. 496-499 (Argues that the Dharmacakra with its symbolism was common to the Hindu and the Jains no less than to the Buddhists).—Ghosh, Batakrishna, "Vyāsa's Verses on Vyavahāra," *IC*, IX, pp. 65-98 (Publishes the available fragments preserved in quotations of the long lost Vyāsa-smṛti, these verses being of particular importance for the history of Hindu Law).—Ghoshal, U. N., "Besprinkling Ceremony of the Rājanyā and its Constitutional Significance," *IHQ*, XIX, pp. 355-357 (In the ceremony of the Rājanyā the sacrificer is besprinkled with holy water by four distinct persons: adhvaryu, rājanyā, vaiśya, and janya, signifying the participation in it of representatives of the three higher orders, while the participation of the janya mitra probably indicated the importance of a foreign ally to the Vedic State).—Gode, P. K., "Some New Evidence Regarding Devabhāṭṭa Mahāśabde, the Father of Ratnākara-bhaṭṭa, the Guru of Sevai Jaising of Amber (A.D. 1699-1743)," *PO*, VIII, pp. 129-138 (A Dēsaṭha Brahmana of Mahārāṣṭra whose family had migrated to Benares and settled there in the time of his father or his grand-father, Devabhāṭṭa is a signatory of a nirṇayapatra in a caste dispute executed at Benares in A. D. 1657, which is here reproduced to make it available to Sanskrit students).—Gode, P. K., "The Kavindrācārya-Sūci—Is it a dependable means for the Reconstruction of Literary chronology?" *NIA*, VI, pp. 41-42 (As against the view of Benoytosh Bhattacharya that K. Sūci is useful for putting a chronological limit to the Hindu Tantras, the present writer contends that this catalogue of Kavindrācārya, which is assigned to the middle of the 17th century, i.e., A.D. 1650 contains works written both before and after this date. For instance the *Varivasyārāhasya* of the Tāntric writer Bhāskararāya who composed his *Lalitasahasranāmabhāṣya* in A. D. 1729 has been included in it).—Gupta, J. P., "Evolution of Crime as a Social Problem," *MR*, LXXIII, pp. 149-151 (Gives a short sketch of the evolution of crime—how the crime causation from evil spirit has come down to be regarded as a social pattern).—Jagannadham, V., "Geopolitics in India," *MR*, LXXIII, pp. 69-71 (Holds that with her natural frontiers of the Himalayas and the three oceans favouring a united India and with the support of a strong military defence of one sovereign Indian Nation in the north-west and the north-east land routes, the geopolitics of India destines her to become a strong world power).—Kane, P. V., "Bhārgava Pāṭi," *BISMO*, XXIII, Pt. III, pp. 137-145 (In Marathi. Publishes papers in respect of *indams* granted to the Bhārgava temple at Paraśurāma in Chiplun Taluka, Rat-

624. nagiri District, and the settlement of a dispute thereat).—K(ano), P. V., "Uddyota on Vyavahāra," *JBBRAS*, XIX, pp. 75-76 (Shows how the present writer's interpretation of the phrase 'niravadyavidyoddyota' occurring in the Dayābhāga as 'there was an author named Uddyota whose learning was spotless', is now confirmed by the publication of the Vyavahāranirṇaya of Varadarāja, wherein reference is made to the views of a Uddyotana, who is ranked among the eminent *nibandhakāras* such as
625. Asahāya and Dhareśvara).—Karnik, H. R., "A Legend of Wordly Wisdom (Śatapatha Brāhmaṇa, I, VII, 3-1-8," *JUB*, XII, Pt. II, pp. 14-18 (The lesson conveyed is might is right).—Katre, Sadashiva L., "Dvijarājodaya : A Forgotten Dharma Nibandha Identification of its author with a Guru of Nilakaṇṭha Caturdhara," *NIA*, VI, pp. 145-155 (A MS. of this rare Dharmaśāstra work was recently procured by the author for the Scindia Oriental Institute, Ujjain. It treats only of the Kālanirṇaya section of Dharmaśāstra and furnishes judicious decisions concerning the proper times for various religious acts. The present author
627. opines that it was composed after A. D. 1620)—Katre, Sadashiva, L., "Lakṣmidhara's Vratakāṇḍa Recovery of a Missing Section of the Kṛtyakalpataṛu," *NIA*, VI, pp. 236-238 (Describes a MS. of the Vratakāṇḍa of the *KA*, a rare work, which the author was able to secure for the Scindia Oriental Institute, Ujjain. Vratas are explained with citations of relevant passages from
628. Smṛtis, epics, and Purāṇas).—Kavi, M. Ramakrishna, "Cākṣuṣiyām," *JSVOL*, IV, pp. 123-140 (This rare work on Rājanīti prepared from two MSS., one in the *SVOL* itself and the other from the Grandhappera Library of the Maharaja of Travancore, has already been published in an earlier issue (See *BIS* 1942, No. 600). These pages contain merely the introduction and
629. notes).—Krishna, M. H., "Arthāśāstravishārada Mahāmahopādhyāya Dr. R. Shama Sastry, B. A., Ph. D. (Hony.)," *QJMS*, XXXIV, pp. 223-226 (Obituary. Traces the literary career of the scholar, whose outstanding contributions were the publication and translation of Kautilya's *Arthasāstra*, the editing and publication of the Ninth Volume of the South Indian Inscriptions consisting of a large collection of Kannada inscriptions, and the publication of the six Annual Reports of Mysore Archaeological Department).—Ogarachandra, "Upādhyāya Meghavijaya ke Do Navīna Grantha," *JSB*, X, pp. 70-72 (In Hindi. Introduces Meghavijaya's two new books, the Śabda Candrika and the Maṇiparikṣa, the one on grammar and the other on justice).—Puntambekar, S. V., "Contemporary History and the Science of Geopolitics," *JBHU*, VII, pp. 182-200 (Geopolitics is primarily a science of war strategy and foreign policy designed to achieve world domination, utilising for this purpose certain major
632. facts of world geography).—Purandare, K. V., "Vārtci Kriyā,"

- BISMQ*, XXXIII, Pt. III, pp. 146-149 (In Marathi. Publishes a document regarding the settlement of a dispute by means of lighted lamps in the absence of sufficient evidence).—Raghavan, V., "Somadevasūri, the Author of *Nītivākyaṃṛta Yaśastilakacampā* etc.," *NIA*, VI, pp. 67-69 (Holds that Somadeva (10th century A.D.), a pupil of Gaudasamgha in Gaudadeśa and one probably patronized by the Bodhgaya Rāstrakūṭas migrated to Lemulavāda under the Rāstrakūṭa feudatories Cālukya Arikesarin and his successors, and either touched *en route* Kanauj, the Cedi and the Rāstrakūṭa courts, or after having come to Lemulavāda, had occasions to visit the above three courts. Hence it is not unlikely that his *Nītivākyaṃṛta* was written for a Mahendrapāla of Kanauj, probably Mahendrapāla II).—Ramana, C. V., "The Indian Criminal," *MR*, LXXIII, pp. 424-428 (Urges the importance of the treatment of criminals with a view to moulding them into social beings).—Rao, M. V. Krishna, "The Prince in the Political System of Kautilya and Machiavelli," *II-TJMU*, III, pp. 77-96 (Points out the similarities as well as the differences in the thought of the two philosophers. The similarity consists in the fact that both admire power and efficiency in man, and glorify the state. Their essential difference lies in that while according to Kautilya Kingship and Dharma are closely related, and the King is regarded as the fountain of justice, Machiavelli stresses the separation of politics from ethics).—Rao, P. Rajeswara, "Law in Wartime," *MR*, LXXIII, pp. 225-229 (Brings out the implications of law of sedition in India and of the Defence of India Act).—Sarma, Ghanakanta, "Pitambar Siddhanta Bagish," *JARS*, X, pp. 67-72 (A noted Nibandhakāra of Assam, he began his literary activities during the reign of Raghudev, the founder of the eastern branch of Koch Kings, and continued down to the reign of his son Pariksit, i.e. during the last quarter of the 16th and the first quarter of the 17th century. Some of the Nibandha writers mentioned in his works are not noticed by MM. P. V. Kane).—Sarma, K. Madhava Krishna, "The Dharmatattavakalānidhi of Mahārāja Prthivīcandra," *BraALB*, VII, pp. 75-78 (This work on Dharmaśāstra which was written about Samvat 1530, i.e. A. D. 1472 is divided into ten prakāśās. Of these the 7th, viz., the *dharmaprakāśa* is available in the Baroda Oriental Institute, and the *Vyavahāraprakāśa*, the *Vrataprakāśa*, and the *Samayaprakāśa* in the Anup Sanskrit Library, Bikaner).—Sarma, Nalina Vilocana, "Restraint, an important Factor in Ancient Indian Penology," *JAL*, IX, pp. 41-45 (Traces the gradual and consistent development of the ideas of treating crimes and their perpetrators rationally from the earliest Dharma-sūtra and Dharma-śāstra works, and shows that in meeting out punishment ancient Indian Penology took into account the interests not only of the wronged individual, society or justice, but also of

- the offender who may have erred simply because it was human to err).—Sastri, K. A. Nilakanta, "Dharmavijaya and Dhamma-vijaya," *CR*, LXXXVI, pp. 114-123 (The Dharmaśāstras distinguish between three types of conquests *dharma*, *asura*, and *lobha*. The notion of Dhamma-vijaya which we come across in Buddhist canonical literature is analogous to the first and is closely connected with the ideal of cakkavatti. Here the World-Emperor establishes his sway over the entire world without the use of arms or force of any kind, but by *dhamma*. The only authentic instance of the practical adoption of this concept of Dhammavijaya was under Aśoka).—Srinivasachary, P., "A note on Ownership of Land in Ancient India," *JAHG*, I, pp. 184-191 (In early times land was held in common. But with the growth of royal power the King took in his own hands the duties of the assembly and with them the ownership of the land also. This corresponds to the change from folk or popular kingship (*nara-pati*) to an absolutist ownership of a territorial sovereignty (*bhūpati*). There are arguments in favour and against the King's ownership of land in classical authors).—Sternbach, L., "The Rākṣasa-Vivāha and the Paiśāca-Vivāha," *MIA*, VI, pp. 182-185 (Attempts to prove on the basis of legal rules, found in the Dharmaśāstras, that though in one place the Dharmaśāstras mention the Rākṣasa and the Paiśāca-vivāha, in another they do not permit the use of them).—Sternbach, Ludwik, "Juridical Studies in Ancient Indian Law," *ABORI*, XXIV, pp. 165-174 (On the reciprocal responsibility for debts contracted by married people).—Sternbach, Ludwik, "Legal Relations between Employers and Employees in Ancient India," *PO*, VIII, pp. 100-109; 153-176 (Shows that according to Ancient Indian Law the state of dependence is the 'essentiale negotii' of the contract of service, which had to correspond with all the general conditions and suppositions of contracts. It could not be in contradiction with the rules of 'Jus Cogens,' the special local customs, and especially with the current general local customs, nor could a contract be concluded with a person incapable of acting either on the side of employer or on the side of the employee or 'in fraudem' of the other party. Finally, the author discusses contracts of service between employers and individual employees and employers and associations of employees).

SOCIETY AND CULTURE

645. Agarwala, R. M., *The Hindu-Muslim Riots their cause and cure*. Lucknow, The International Social Literature, 1943, 232 pp.
646. —Bachmann, H., *On the Soul of the Indian Woman*. Translated from the German by S. Ketkar. Vols. I-II. Bastora, Tipografia Rangel, 1943, 212 pp. From the Preface by A. Aronson: "This

- book deals with an aspect of Indian life which has not yet received the attention it deserves from both sociologists and anthropologists, viz., the part played in Indian society by women, their position within the Indian structure both in the past and in our time. It is based on the traditional sayings and proverbs current among the people in Konkan".—**Chiplunkar, G. B.**, *Chittapāvana Atrigotri Chipaluna-kārukula-Vrittanta*. Poona, Kula Vrittanta Mudrana, 1943, 220 pp. (In Marathi). The history of the Chittapāvana family of Chiplunkar. Contents: I. Their Gotras and Pravaras. II. The genealogies of 22 families. III. Names for further research. IV. The names found in the sanads. V. The origin of the chipunkārs, their family gods, customs, achievements, etc., VI. Names of subscribers. VII. Brief biographical accounts.—**Ghosh, S. L.**, *Urban morals in Ancient India*. Calcutta, Sushil Gupta, 1943. Rev. in *MR*, LXXVI, pp. 213-214 by Sarojendranath Bhanja and S. C. Mitra: "Presents a faithful picture of the sex life in a society during the time of Vatsyāyana".—**Grant, John B.**, *The Health of India*. Bombay, Oxford University Press, 1943, 32 pp. Rev. in *MR*, LXXV, 462 by S. K. Lahiri: "... deals with such subjects as social assurance and welfare, health, education, public health, its organisation and administration, medical education, industrial health etc. ... in a remarkably thorough manner".—**Hobbs, H.**, *John Barleycorn Bahadur, Old Times Taverns in India*. Calcutta, H. Hobbs, 1943, 304 pp.—**Kalelkar, Kaka, (Joshii, S.)**, *Jivana āni Samāja*. Poona, Continental Book Service, 1943, 96 pp. (In Marathi).—**Kumarappa, J. M.**, *Mobilizing Social Services in Wartime*. Bombay, The Sir Dorabji Tata Graduate School of Social Work, 1943, 160 pp. From the Preface: "... an attempt to bring together the ideas and suggestions of some of the leading personalities in their respective fields."—**Mukhopadhyaya, Haridasa**, *Benoy Sarkar'er Baithaka: Vincha Satābdār Vanga Sanskriti*. (In Bengali. In meeting with Benoy Sarkar: Bengali cultural evolution in the 20th century). Calcutta, Chakravarti Chatterji & Co., 1943, 490 pp. Rev. in *JBHU*, VIII, pp. 111-112 by P. Nagaraja Rao: "This is a report of the author's meetings with Prof. Dr. Benoy Kumar Sarkar during August and December 1942; more than half the work is devoted to the important cultural and patriotic work inaugurated by the Dawn Society".—**Norman-Walker, J. N.**, *Indian Village Health*. Bombay, Oxford University Press, 1943, 90 pp. 8 pls. Contents: I. Diseases caused by insect bites. II. Diseases caused by drinking polluted water. III. General infections. IV. Personal protection from diseases. V. Public Health. VI. Building regulations for small towns. VII. Appendix.—**Sen, Ksitimohan**, *Bhāratīr Samikrti*. Calcutta, Visvabharati Book Depot, 1943, 76 pp. (In Bengali). Rev. in *IHQ*, XIX, pp. 88-89 by Monomohan Ghosh: "... traces in broad outline the

- characteristic development of Indian culture from its component parts, Aryan and non-Aryan as well as native and foreign... He has shown what a great debt we owe to our pre-Aryan forefathers and how on account of (their) singularly catholic view of life Indian Culture stands foremost in the world as regards its high idealism and deep sympathy for humanity. Though the work treats mostly of religious and philosophical questions, important sociological facts of ancient Hindu life have not been overlooked".—Sharma, Diwan Chand, *Our Indian Heritage*, Bombay, Blackie and Son, 1943, 144 pp. Rev. in *MR*, LXXV, pp. 463-464 by Swami Jayadishwarananda: "... the learned author has admirably succeeded in giving an idea of the fundamental unity of India and of its unique achievements in every field of human activity".—Barnabas, John, "Legislation relating to Beggary," *IJSW*, IV, pp. 108-136 (Discusses the need of legislation for the elimination of beggary and shows how this need was met in some of the countries of the West. Further, he points out the existing legal provisions in India which could be used for the control of vagrancy as also the merits and demerits of the various Bills and recent Acts enacted for the prevention of beggary. In the light of our experience and that of the west he makes suggestions for the framing of an ideal Vagrancy Act).—Bhatia, Amar Chand, "Professional Organisation among Beggars," *IJSW*, IV, pp. 97-107 (Describes the different kinds of organisations which exist among beggars, and on the basis of his findings maintains that beggars evolve into organisational types with large membership and close governments of their own).—Bhattacharyya, B., "Untouchability, through Sanskrit Eyes," *AP*, XIV, pp. 340-348 (Discusses the reasons for the institution of untouchability in ancient India, and holds that the social disabilities of the untouchables will disappear, when they will raise themselves to positions of honour and respectability in society).—Biswas, Usha, "Should Married Women Belong to any Profession," *MR*, LXX-III, pp. 390-392 (Stresses the principle that in the event of married women taking up work, care should be taken that neither their professional nor their domestic duties suffer, and points to a number of professions which they can profitably join).—Bose, Atindra Nath, "Hinasippas," *IC*, IX, pp. 205-213 (The Suttavibhaṅga Pācittiya enumerates the five low occupations as distinct from the five low castes. But these occupations ultimately became hereditary, a circumstance which led to their being identified with particular castes in course of time. Such trades were those of basket-maker, leather-worker, potter, weaver, barber, acrobat, magician and dancer, snake-charmer, snake-doctor, physician. Begging and vagrancy were despised callings).—Bulsara, J. F., "A Scheme for the gradual tackling of the Beggar Problem with special reference to the City of Bombay,"

- IJSW*, IV, pp. 61-96 (The underlying idea of the scheme is to devise various types of institutions needed and to co-ordinate their activities with other existing agencies in the City which can render help or useful co-operation in the rehabilitation of beggars).—
663. Cama, Katayun H., "Types of Beggars," *IJSW*, IV, pp. 1-13 (A scientific analysis of various types of beggars: the child beggars, the physically defective, the mentally defective and mentally ill, the diseased, the able-bodied, the religious mendicant, the bogus and the real, the tribal beggar, the employed beggar, the small-trade beggar, the temporarily unemployed—employable and unemployable, the somewhat permanently unemployed—employable and unemployable, and those who are viciously or incorrigibly unwilling to work).—
664. Das Gupta, B. C., "Beggars—a Menace to Public Health," *IJSW*, IV, pp. 29-37 (Deals with the main type of diseased beggars and shows how they serve as foci of infection to those that come close enough for contact).—
665. Datta, J. M., "Frequency of Remarriage of Widows among the Muhammadans of Bengal," *MR*, LXXIV, pp. 306-308 (The author accounts for the fact that the Muslims are increasing faster than the Hindus in Bengal by the increasing frequency among them of widow-remarriage).—
666. Divatia, Harisiddhhai V., "Vartamān Jīvanma Hindu Saṁskṛti," *FGST*, VIII, pp. 191-197 (In Gujarati. Modern Hindu culture—a popular address to the Bharatiya Vidya Bhavan).—
667. Divatia, H. V., "Hindu Culture in Modern Life," *BV*, IV, Pt. II, pp. 184-191 (Sets out to answer the questions: has Hindu Culture arrived at a stage when it can no longer progress or even survive? Has the time come when Hindus should adjust themselves to modern ideas and revise their outlook on life, discard such of their social and religious institutions as are impeding their progress? And answers that the Neo-Hinduism should make itself a religion of culture and not of mere rituals, and should, by adapting the teachings of the *Bhagavad Gītā* to modern conditions, inaugurate a new era in which artificial distinctions will have no place).—
668. Dubash, B. M., "Infant Mortality and its Control," *IJSW*, IV, pp. 219-240 (Points out that the general ignorance, bad social customs, the *dais* system, neglect of the mother's health, and malnutrition are the important causes of neonatal and postnatal deaths, and urges a drive not only against these causes but also for the education of the vast masses of parents who should be made to realise their responsibility to their infants in particular and the nation in general).—
669. Gambhirananda, Swami, "Castes and Saints," *PB*, XLVIII, pp. 68-75 (Failure of saints to modify caste rules—the efforts from the Buddha, Rama, and Krishna onwards to the Mahārāṣṭrian Saints touching only the fringe of the problem).—
670. Gambhirananda, Swami, "The Actiology of Communal Wrangles," *PB*, XLVIII, pp. 117-123 (An exami-

nation of the causes of communal strife in India leads the author to the conclusion that it is due to the fact that though it is in the interest of all religions to make common cause against forces of materialism, they prefer to fight for unessentials. The author suggests that the religions be studied from the standpoint of essentials, a task for which mysticism furnishes ready material).—

671. Heilig, Robert, "Cultural Contacts," *H-TJMU*, III, pp. 31-41 (When different nations are found in history creating works of highest beauty in arts and literature, the common cause for these dramatic developments is always the intermingling of two foreign cultures, leading to sudden rise in their cultural level).—
672. Jagadisan, T. N., "The Truth about Leprosy," *IJSW*, IV, pp. 331-340 (Discussing the social aspect of the leper problem, the author points out that 'it is not the stage of the disease but the type that decides infectivity, and that leprosy cases could be minimized by proper methods of isolation, especially keeping the children from contagious contacts).—
673. Kale, K. Narayana, "Citrapata ani Sarvajānika Sadabhiruci," *MSP*, XVI, pp. 201-206 (In Marathi. A discussion on interrelation between the film and public taste).—
674. Knight, A., "The Organisation of Minority Communities," *NR*, XVIII, pp. 216-220 (1. All leaders to pledge themselves not to accept honours while in office. 2. The President should be someone other than a representative in the legislature. 3. There should be an entirely separate office of Chairman of meetings. 4. No one to be continuously in office over too long a period. 5. The portfolio system to be adopted as against the committee system. 6. Monthly general meetings, a proper secretariat, and a journal).—
675. Kunnappa, J. M., "A Plea for Social Security to prevent Pauperism," *IJSW*, IV, pp. 137-162 (A plea for a policy of Social Security Programme to prevent the pauperization of individual and families of low income level as a part of our post-war reconstruction plan).—
676. Lahiri, Rehati Mohan, "Keshab Chandra Sen and the Great Prohibition Movement of Bengal of the Last Century," *MR*, LXXIII, pp. 109-112 (Describes the prohibition movement launched in Bengal during the early seventies of the last century under the direction of Keshab Chandra Sen and Peari Charan Sarkar—a movement which resulted in the amendment of the Excise Act according to the wishes of the people).—
677. Londhey, D. G., "The Philosophical Background of Indian Culture," *PB*, XLVIII, pp. 142-148; 199-204 (Attempts to show that 'the heart of harmony' exists in the different departments of Indian Culture).—
678. Mehta, B. H., "The Citizen and Scientific Philanthropy," *IJSW*, IV, pp. 52-60 (Urges that in a country like ours where population is large and badly housed, the standard of health low, illiteracy extensive, the woman suffering from various handicaps, and the child neglected, public and organised efforts

- be directed towards the restoration of a sane social life, and the substitution of the present outmoded methods of relief by a rational philanthropy).—Mitra, Sisirkumar, "Cultural Fellowship of Bengal," *PB*, XLVIII, pp. 315-319, 352-358, 453-456 (Describes the cultural intermingling in Bengal that has worked towards the growth and enrichment of her own culture from pre-historic times—Dravidian, Mongolian, Vedic, Buddhist and even Muslim, and points to the diffusion of this culture as far east as Java, Bali, Cambodia, and Siam by the heroic ambassadors of Bengal, and in particular by Chaitanya, who carried his *digvijaya* into Gujarat in the west, and into South India as far as Rameswaram).—Modak, Cyril, "Sociology and Progress," *CR*, LXXXVIII, pp. 83-92 (A discursive essay on what should be the functions of Indian Sociology).—Moorthy, M. Vasudeva, "A historical Survey of Beggar Relief in India," *IJSW*, IV, pp. 38-51 (Suggests that in view of the deterioration of the institutions which held beggary under control in ancient India—Varna and the Joint Family, new techniques be developed for the handling of the beggar problem).—Moorthy, M. Vasudeva, "Rehabilitation of the Indian War-Disabled," *IJSW*, IV, pp. 241-255 (Offers constructive suggestions for the rehabilitation of the Indian war-disabled in respect of medical help, vocational re-education and placement).—Mukerjee, Radhakamal, "Causes of Beggary," *IJSW*, IV, pp. 23-28 (Holds that the underlying cause of beggary is the almost insurmountable difficulty on the part of workers displaced from the land to find employment or subsistence. But in addition to such as these there are the physically handicapped, the blind, the deaf-mutes etc., who also take to begging. The author suggests that the root causes be analysed, and understood and that society in India launch forth a programme of prevention rather than amelioration of human inadequacy and suffering as a national factor).—Radhakrishnan, Sir Sarvapalli, "Silver Jubilee Address," *ABORI*, XXIV, pp. 1-8 (Address delivered on the occasion of the Silver Jubilee of Bhandarkar Oriental Institute: "If the world with its mixing of cultures and mingling of races is to be rebuilt, the process of gradual integration of heterogeneous people described in our ancient classics may have some lessons for us").—Raja, C. Kunhan, "Elements in Human Civilisation, Materialistic and Moral," *AP*, XIV, pp. 195-200 (Maintains that there is a perfect balancing in the Vedas, the Upanishads, and the Epics between man's spiritual life and the demands of his physical existence, and that therefore the right course for us is to recognize the materialistic side of India's past civilisation and the spiritual side of modern civilisation, and then to understand the harmony between Indian and European cultures).—Raja, C. Kunhan, "The Ever Modern Old," *AP*, XIV, pp. 450-452 (Shows how the ancient exponents

- of Indian culture preserved the continuity of old and tried ideals by giving them new and original interpretations from time to time).—Rajalakshman, D. V., "Mortality in the City of Madras—A study of Seasonal Variation 1926-1940," *JMU*, XV, pp. 199-213 (The conclusion is reached that 'there is a steady decrease in the yearly death-rate. The seasonal variation is prominent with the maximum in January and a minimum in July. The deaths in the City respond to the local climatic changes. This may be attributed to infant mortality which forms the major portion of the deaths').—Ramakrishnan, V. G., "Prohibition At Work II," *NR*, XVIII, pp. 261-265 (Continued from previous volume (See *BIS* 1942, No. 672) the present instalments deals with the progress of the Prohibition experiment in Madras since 1941 under the following heads: prohibition offences, ameliorative and recreational activities, thrift, recreations and counter-attractions, economic and social effects of Prohibition).
688. —Ramakrishnan, V. G., "The South Indian Temple," *NR*, XVII, pp. 128-139 (Describes the part played by the temples in the economic and the cultural life of the people fulfilling as they did the purposes of a town-hall, theatre, and concert hall, college, and technical school).—Rao, P. Kodanda, "Beggar Problem," *CR*, LXXXVII, pp. 77-87 (Surveys the existing legislation in India against begging, and suggests that the state should provide penal institutions for compulsory detention and ameliorative ones for voluntary resort).
689. —Rao, V. L. S. Prakasa, "Town Planning," *CGR*, V, pp. 158-164 (1. The town planners should very carefully interpret the origin, character, and development of the town. 2. Money should not be the only consideration in undertaking the cultural programmes. 3. The success of planning also depends on the persons who are well-acquainted with morphology of the town, and the prospect of the town should receive a careful attention. 4. Good towns need good citizens and good planners. 5. The science of town planning being a branch of cultural geography, town planning schemes should be worked out in consultation with geographers).
690. Sandesara, Bbogilal J., "Sanskṛta 'Dvayāśaraya' kāvya ma Madhyakālin Gujarātni Samājik Sthiti," *BPr*, XC, pp. 81-86 (In Gujarati. Social condition of Mediaeval Gujarat as revealed by the Dvayāśaraya).
691. —San Gupta, N. N., "Mental Traits of Beggars," *IJSW*, IV, pp. 14-22 (Analyses the psychological make-up of the beggar's personality and deals with the various techniques and motivations behind the begging appeal; maintains that the three basic tendencies that go to mould the beggar-personality are masochism, a dependent attitude, and persistence of certain childhood tendencies; and concludes that these factors and the fact that the beggar's attention is bound to be unstable under the double stress of variable emotion and the ever-variable

- association render the beggar-personality unstable for any kind of adaptation, social and economic).—Shahani, Ranjee G., "Some British Admirers of Indian Culture," *JAL*, XVII, pp. 97-105 (Lord Curzon, responsible for the Ancient Monuments Preservation Act; Sir John Marshall, who 'archaeologically speaking left India three thousand years older than he found her'; Lord Carmichael, the connoisseur of Indian art; Lord Zetland, the word-painter, who has written eloquently on the various aspects of Indian culture, and Sir Francis Younghusband, the mystic).—
694. Sharma, Divan Chand, "The Influence of Literature on India's Social Life," *AP* XIV, 487-490 (Describes the sociological, aesthetic, and cultural influences exercised by literature on Indian social life today).—Sharma, S. P., "Unity and Diversity in India," *MC*, XII, No. 2, pp. 1-3 (Explains how the process of fusion and synthesis of different cultures that had gone on in the country did not stop with the entry of Islam, but received fresh impetus under liberal-minded Muslim rulers, scholars, and saints, and cites examples of Kabir who though a Muslim by birth, made no distinction between Ram and Rahim, and of Akbar who had the *Mahābhārata* translated into Persian by Muslim scholars with the title of *Razmnama*).—Simpson, G. T., "We kept her Powder dry (Illust.)," *BBCIA*, 1943, pp. 81-83 (A brief account of cosmetics from the earliest times).—Taylor, William Stephen, "Behaviour Disorders and the Breakdown of the Orthodox Hindu Family System," *IJSW*, IV, pp. 163-170 (From a comparative study of the organisation of the American family and that of the orthodox Hindu family the author concludes that the latter facilitates to a greater extent the socialization of the child's egocentric attitudes than the former. But since the permanency of their socialization depends on the persistence of the family system, he warns that its disruption now brought about by the impact of Western culture may have serious consequences for behaviour).—Town-
 699. roe, B. S., "City Development in India and Britain—some Comparisons (Illus.)," *JAL*, XVII, pp. 106-113 (In India town-planning arose out of health measures dealing with insanitary and overcrowded areas. It is, however, in Hyderabad (Dn) that a definite policy has been adopted by the institution of the Hyderabad City Improvement Board, and dwelling houses recognized as a national capital asset).—Venkataraman, S., "Sanga Elakiyantalir Kanda Tamiyar Nāgarikam," *JAU*, XII, Nos. 2-3, pp. 145-169 (In Tamil. Gives some idea of Tamil civilization gleaned from Sangam literature as to religion, art, administration, social life, professions, games, and other recreations).—
 ✓ 701. Wadia, B. J., "Some Ancient Civilizations of the World," *BF*, IV, Pt. II, pp. 127-132 (A rapid survey of civilisations of antiquity, Egyptian, Indian, Chinese, Greek, and Roman, which have revealed man and his work to future ages. "There was much in

common between them all," says the author "but the caste system of India is more pernicious than the system of slavery known to Greece and Rome").

EDUCATION

702. —Boman-Behram, B. K., *Educational Controversies in India*. Bombay, D. B. Taraporevala & Co., 1943, 633 pp. From the Preface: "The chief object of (the book) is to give a fuller account of the educational controversies, considering their historical importance".
703. —Devdhar, B. V., *Siksanācēm Ksetra*. Poona, Author, 1943, 327 pp. Text-book of education for primary teachers.—Furnivall, J. S., *Educational Progress in South-East Asia* (Institute of Pacific Relations, Inquiry Series). New York, Institute of Pacific Relations, 1943, xii, 186 pp. Rev. in *GJ*, CIII, p. 54-55 by L. B.: "... has carried out his task with skill and success. The educational progress, methods, and policies in Malaya, Burma, India, Indo-China, the Netherlands Indies, and the Philippines are surveyed historically and comparatively, and the varied and intricate problems of educational and cultural adjustment likely to arise after the war in the colonial regions of Asia are carefully formulated").
705. —Halder, Ras Mohan, *The Visually Handicapped in India*. Bombay, Thacker & Co., 1943, 279 pp. Rev. in *MR*, LXXV, p. 382 by S. C. Roy: "... an illuminating study relative to the various aspects of the educational and social problems of sightless boys and girls in India, and it is expected that even the lay readers will find some chapter of this book immensely interesting and instructive".
706. —Matthews, A. V., *The Child and his Upbringing*. Masulipatam, Seshachalam, 1943, 211 pp. Rev. in *NR*, XIX, pp. 479-480 by T. N. Sequeira: "The first six chapters deal with the psychology of the child and the hidden factors like fear, admiration, love which enter into his education. The next four chapters emphasize the parent's and teacher's attitude to his charge. This is the best part of the book... The last ten chapters deal with the school and its aim... The very last chapter... points out the need of certain detachment (technically known as psychical distance)... If developed, this simple truth would lead us to all the beautiful theses of St. Thomas on the usefulness, if not necessity, of solitude, silence, austerity, poverty, humility, and (above all) purity to a student".
707. —Nurullah, Syed, and Naik, J. P., *History of Education in India During the British Period*. Bombay, Macmillan, 1943, 643 pp. From the Preface: "Attempt to give a well-documented and comprehensive account of Indian educational history during the last one hundred and sixty years and to interpret it from the Indian point of view".
708. —Report of the Examination Committee.
709. Delhi, Board of Education, 1943, 4 pp.—Report of the Joint

- Committee of the Central Advisory Board of Education and Inter-University Board appointed to investigate the question of Relation of the School Leaving Certificate Examination to the Matriculation Examination together with the decision of the Board thereon.
710. N. S. Subba Rao, 1943, 4 pp.—Report of the Uniform Braille Code Committee. Delhi, Manager of Publications, 1943, 32 pp.
711. —Saiyadain, K. G., Hampton, H. V., and Others, *The Educational System*. Bombay, Oxford University Press, 1943, 64 pp. Rev. in *MR*, LXXV, p. 462 by S. K. Lahiri: "Mr. Saiyadain makes a fair and able survey of the policy hitherto followed in the sphere of primary education in India. Mr. Hampton establishes a strong and reasoned case for a complete overhaul of the existing system of secondary education prevailing in the country. Mr. Amarnath Jha urges that the Universities should be faithful to their high ideals and adapt themselves to the altered circumstances and the conditions that are arising. Messrs. Venkataraman and Joshi point out serious deficiencies in the present state of technical and scientific education and suggest important reforms. Mr. Chetsingh gives a bird's eye view of the existing public activities for the promotion of adult education").
712. —Sen, A. N., *Education Reorganisation in India*. Calcutta, The Book Company, 1943, 74 pp. A criticism of the C. A. B. Report and a new proposal.
713. —Vakil, K. S., *Education in India. Ancient Period*. Bombay, 1943, 171 pp. Contents: Life in Ancient India. Student Life. Notable features of Ancient Indian Education. Defects in Ancient Indian Education. Universities. Foreign criticism of Ancient Indian Education.
714. —Vakil, K. S., *Education in India. Modern Period (1540-1940)*. Bombay, Author, 1943, 170 pp. Intended for the use of students of Secondary Training Colleges studying the history of Education in India.
715. —Bagal, Jogesh, C., "Female Education Movement in Mid-nineteenth Century," *MR*, LXXIV, pp. 65-69 (Describes the non-official efforts such as those of the Hon'ble J. E. D. Bethune to promote female education in Bengal with his free school for girls of respectable classes of Hindus, which he founded on the 16th November 1850 in Cornwallis Square, and which was later taken over by the Government).
716. —Basu, A. N., "Education and Vocation in India," *MR*, LXXIII, pp. 261-265 (Criticises the present system of education, which, while it serves to some extent the interests of a section of the people, leaves the larger and wider interests of the nation as a whole unserved, and advocates vocational selection through vocational guidance as a means to effect correlation between national needs and educational facilities to meet such needs).
717. —Basu, K. K., "The early history of the Vernacular Education in Bihar," *IHRC*, XIX, pp. 92-96 (Describes the system of instruction in the schools established in 1845 in the districts of Bengal, Bihar, and Cuttuck and committed to

- the supervision of Sudder Board of Revenue—a well meant scheme which failed due to the apathy of the people).—Cousins, J. H., "An Indian Academy," *MR*, LXXIII, pp. 372-373 (A rejoinder to Madame Sophia Wadia's criticism of the movement).—Dasgupta, Debendra Chandra, "Manu and his Educational Philosophy," *PB*, XLVIII, pp. 128-134 (As the main concern of Manu in his scheme of education was the preservation of the social and political order of his time, he aimed at providing for the education of the twice-born castes only so as to fit them for offices of the ideal States in times of peace and war. His organisation took the form of a Parishad or Assembly of Scholars consisting of various faculties or departments of instruction, each having its own hierarchy of teachers: Ācārya, Upādhyāya, Hotri, Adhvaryu, and Udgātri).—Das Gupta, S., "Mohini Mohan Majumdar and Deaf-mute Education," *MR*, LXXIII, pp. 365-366 (Discusses the contribution of M. M. Majumdar to the Calcutta Deaf and Dumb School, the foremost institution of its type in India, and to the deaf-mute population in particular).—Deahpande, C. D., "A suggested Syllabus in Military Geography and Map Reading in the University Studies," *IGI*, XVIII, pp. 37-40 (Aims at bringing this subject in line with other University subjects, since military geography may now be offered as an optional in many Indian Universities).—Gokak, V. K., "Karnāṭaka Viśvavidyālaya," *KSPP*, XXVIII, Pt. 2-3, pp. 4-14 (In Kannada. Karnataka University. Examines the terms of reference of the Maharāṣṭra University Committee as affecting Kannada-speaking tracts of the Deccan, and proposes that a University be established simultaneously in the Bombay (Northern) Karnatak).—723. "Gujarat Viśvavidyālaya ek nivedan," *FGST*, VIII, pp. 221-222 (In Gujarati. Thoughts on the proposed Gujarat University).—724. Gupta, J. P., "History and Development of the Juvenile Court," *IJSW*, IV, pp. 314-330 (Traces the history of the Juvenile Court movement, which was due to the growth of our knowledge of child nature and of the social causes of delinquency; and explains its fundamentals, a clear understanding of which is essential for the successful operation of the Court).—Gupta, J. P., "Prevention of Juvenile Delinquency," *CR*, LXXXVII, pp. 29-38 (Delinquency involves a net-work of social isolation, and by treating them all we shall be working to prevent delinquency. Hence the preventive programme should include a community co-ordinating council, police programme, education programme, recreation programme, child-play institutes, child-guidance clinics, and home for runaways).—Jagannadham, V., "Juvenile Delinquency," *NR*, XVII, pp. 335-342 (Discusses the factors leading to juvenile delinquency, and the remedies prescribed in the Children's Acts).—Khan, Mir Ahmad Ali, "The Condition of Education under the Bahmanis," *TIHC*, 1941, pp. 586-593

- (Describes the system of education under the Bahmanis, traces of which have survived to this day in the territories, which once formed part of their dominions).—Kasyapa, Jagadish, "The Ideal of a Buddhist University," *MB*, LI, pp. 235-237 (At a Buddhist University both secular and spiritual knowledge were imparted. For the practice of the middle path (Majjima Magga) requires that life should be prepared both for worldly ends and for the realisation of the spiritual bliss of Nirvāna. Hence students became masters of different languages, arts and crafts and of whatever sciences that may have existed).—Mahta, B. H., "A Plan for a National Institute of Adult Education," *IJSW*, IV, pp. 364-376 ("The be-all and end-all of adult education," says the author, "is not merely literacy—that is the capacity to read and write—but it is more comprehensive and includes the development of intelligence, skill and efficiency, a capacity for the proper utilization of leisure and literacy." In view of the appalling illiteracy in India and the general ignorance of the scope and aim of adult education, he adumbrates a scheme for an Institute of Adult Education in India).—Mookerjee, Syamaprasad, "Convocation Address," *CR*, LXXXVII, pp. 1-10 (Plea for imparting education through the medium of regional languages, with just a working knowledge of English and Hindi).—Mookerji, Radha Kumud, "Practical Aspects of Education in Ancient India," *TIHC*, 1941, pp. 127-134 (Describes the organisation of university studies in ancient India with special reference to the University of Nālandā, the courses falling into five broad divisions: Śabda Vidyā or Vyākaraṇa, Śilpasthānavidyā or knowledge of arts and crafts through manual training, Cikitsavidyā or science of medicine, Hetuvidyā or Logic, and Adhyātmavidyā or science of the Universal soul, i.e. Philosophy).—Motwani, Kewal, "The Indian Academy of Social Sciences: A Plea," *IJSW*, IV, pp. 350-363 (Makes a plea for the institution of an academy of Social Sciences for the co-ordination on national lines of social studies and researches in India).—Naik, S. S., "The Finance of Primary Education in Municipal Areas of the Province of Bombay," *QJLSGI*, XIII, pp. 563-581 (Chapter I—a period of dependence (1850-1884). The author points out that though Act No. IX of 1862 empowered Municipalities to make contributions for educational purposes within their areas, it was the Education Department that spent liberally on Education within Municipal areas, which amounted to misapplication of the local fund cess, robbing as it did the rural areas to feed the urban ones, a state of affairs which was remedied by the orders of the Government issued on 15th July 1884 by which the Municipalities were enabled to stand on their own legs with the help of small grants from Provincial revenues).—Naik, S. S., "Survey of Primary Education in the Four Districts of the Konkan Divi-

- sion, viz., Ratnagiri, Kolaba, B. S. D. and Thana, and the Donation of Seth Motiram Desai Topiwala," *QJLSGI*, XIV, pp. 133-135 (Explains the scope of the survey undertaken by Local Self-Government Institute with the help of a donation from Seth Motiram).—Natarajan, P., "The Search for a philosophy of Indian Education," *TQ*, XV, pp. 192-197 (The right philosophy of Indian education is to be found scattered in ancient writings: the *Mīmāṃsā Śāstras*, the *Bhagavad Gītā*, the *Taittiriya Upaniṣad*, the *Dharmasūtras*, the *Purāṇas*, and books like the *Guṇarāśikā*. This should be restated in objective terms and related to the future of the nation, a task in which prospective considerations should be given as much importance as retrospective ones).—Puttappa, K. V., "Vidyārthigaligāke Ātmaśrī," *KSPP*, XXVIII, Pts. 2-3, pp. 1-13 (In Kannada. Discusses the present system of education and makes a plea for provision therein of the Ātma Vidyā).—Rangachar, C., "Military Education in Secondary Schools," *H-IJMU*, III, pp. 43-49 (Considered from the pedagogic, psychological, physiological, and financial aspects there is grave reason to doubt whether the institution of a course of Military Education at the secondary school stage is advisable or practicable. The secondary schools would therefore do well to concentrate that effort on the problems of Physical Education, Scout Movement, and other extra-curricular activities).—Rebeiro, C. A., "The Vision of man in Jesuit Education," *NR*, XVIII, pp. 329-348 (Humanism being the ideal of the Jesuits in education, the Jesuit system seeks the full development and training of the pupil's potentialities).—Rao, P. Sama, "The Indian Academy of Arts and Letters," *NR*, XVIII, pp. 365-371 (On the need for an Indian Academy of Arts and Letters).—Sarkar, Jagadish Narayan, "The Early History of the Patna College," *BPP*, XLII, pp. 92-115; XLIII, pp. 31-43 (Chapters 1 and 2. Ch. 1 recounts the history of the establishment of the Patna High School, its conversion in September 1844 into a College known as Patna Central College, failure of the experiment ending in the abolition even of the High School in 1858, followed by the elevation of the Patna Branch School to the status of a zillah school, and finally the conversion of the Patna School into a College affiliated to the University of Calcutta in 1863. Ch. 2 relates the history of the College from 1863-1881 under the following heads: Building and accommodation, staff, students).—Sinha, N. K., "The State of Education in Bengal in the First Half of the 19th Century," *CR*, LXXXVII, pp. 112-117 (A review of Adam's Reports on the State of Education in Bengal, 1835-38, edited by Anathnath Basu, and published by the University of Calcutta).—Spiegal, Margaret, "Vidya Bhawan," *MR*, LXXIV, pp. 116-118 (A progressive school founded in Udaipur by Dr. Mohan Sinha Mehta in 1934 which stands for

- the same ideals as the modern schools under the German Republic and Bedales Schools and St. Christopher's Stithworth in England, Śāntiniketan of Bengal and Rāj-Ghāt of Benares—to develop the individual capacities of the child harmoniously and enable him to become a useful citizen).—Sriwastava, Kedarnath, "Geography in the Vidya Bhavan Open-Air Session," *IGJ*, XVIII, pp. 105-112 (Geography more than any other subject calls for a profound change in the spirit, aims, and methods of its teaching in schools. Every year the Vidya Bhavan organises an open-air session which may be considered as a step forward in the development of the technique of progressive education in India. The experiment is not so much a method of teaching as a method of approach to the subject, and is based on child psychology and the spirit of Heurism).—Tawfiq, M. A., "A sketch of the Idea of Education in Islam," *LC*, XVII, pp. 327-330 (The activity of man's mind will make or mar his world for him, and his world is nothing but his own ideas. But ideas are either useful or harmful, and the connection with the former can best be created and retained only by methods formulated by the Prophet. These methods, which should form the basis of Islamic education, are here discussed).—Trivedi, J. H., "The Psychology of Adolescence and its Educational Implications," *JGRS*, V, pp. 197-207 (Describe the peculiar habits and prescribes precautions to be taken during the period).—Vaidya, B. N., "History of Primary Education in the Province of Bombay—1815-1941," *QJLSGI*, XIII, pp. 539-561; XIV, 114-130, 221-262 (Describes the single teacher schools of the pre-British days, where pupils were exercised in reading 'modi' and 'Bailbodh' and where printed books were unknown even as late in 1834; the early efforts of the Christian missionaries to improve matters, and the measures taken by Elphinstone and his successors to impart European knowledge through the medium of Vernaculars, which established the modern Vernacular Schools, the 'filtration' theory leading to the neglect of vernacular education; the dispatch of 1854, the establishment of the Department of Public Instruction and the imposition of a local cess to meet the expenses connected therewith, and the vicissitudes thereafter of primary education down to 1941).—Vakil, C. N., "Gujarāṭni Navaracana," *BPr*, XC, pp. 1-12 (In Gujarati. Stresses the need of a University for Gujarat).

ARCHAEOLOGY

747. Basu, Minendra Nath, *Museum Method*. Calcutta, University of Calcutta, 1943, viii, 36 pp. Rev. in *MR*, LXXV, p. 64 by Saitendra Bejoy Dasgupta: "The booklet deals with the methods of handling museum specimens of different types and the various

- preservatives and cleaning objects the writer has found working satisfactorily in the Ashutosh Museum of the Calcutta University."
748. —Government of Travancore, *Administration Report of the Sri Chitralayam*. 1117 M. E. Trivandrum, Superintendent, Government Press, 1943, 2 pp.—Bhattacharya, U. C., "The Romance of Mohenjo-Daro," *PB*, XLVIII, pp. 329 ff (A brief account of the excavations at Mohenjo-daro).—Braunholtz, H. J., "Culture Contact as a Museum Problem," *JRAI*, LXXII, pp. 1-7 (Urges that in a museum picture the different kinds of foreign elements that have influenced a given culture should be distinguished. It is absurd to postulate any primordial purity in the realm of culture as it is to postulate race purity. There can never have been any complete or 'hermetical' segregation of native cultures).
751. —Chatterjee, B. K., "The Need of the Study of the Prehistoric Archaeology in India," *SC*, IX, pp. 183-185 (Gives an account of the researches in prehistoric archaeology of India from the time of Bruce Foote in 1863 to the recent Yale-Cambridge expedition. The latter surveyed the Pliocene in Kashmir and North-Western India and claim to have discovered evidences of 'the existence of cultures similar to the Mousterian, Microlithic, Proto-Neolithic and Early Neolithic industries of Europe and Africa,' while other vestiges of this culture in the form of cave-paintings and rock-carvings at Singanpur, Edakal Cave, and Hoshangabad serve to give some idea of the daily life and activities of these Stone Age people as well as their innate artistic capacity and aesthetic sense).—Das, Tarak Chandra, "Practical Steps towards the improvement of museums in India," *CR*, LXXXIX, pp. 97-100 (Makes a plea for the establishment of Economic Museums throughout the country with a view to bring to the knowledge of the rural folk the methods of agriculture, commerce, and industries in different parts of the country and in the outside world).—Gadre, A. S., "Archaeological Work in the State of Baroda (Illus.)," *IAL*, XVII, pp. 121-129 (An account of the work of the Department since 1936 in conservation, exploration, and listing of monuments: the excavations at Amreli have yielded among other antiquities a clay die of Śilāditya, a goldsmith's terracotta mould, and coins of all the dynasties that ruled over Kathiawar and Gujarat).—Gordon, D. H., and M. E., "The Cultures of Maski and Madhavpur (Illust.)," *JRASBL*, IX, pp. 83-98 (Seeks to establish stratigraphic evidence of culture sequence in the material excavated at Maski in Hyderabad State and at Madhavpur on the southern outskirts of Belgaum in the Bombay Province, dating Maski between the fifth century B. C. and the second century A. D., and Madhavpur between fourth century B. C. and some date in the early centuries of the Christian era).—Naik, A. V., "A Note on the Copper Swords from Kallur," *BDCRI*, IV, pp. 376-378 (Found

- at Kallur in Hyderabad State, they resemble the copper antennae swords referred to by Robert Heine-Geldern in his article in *JISOA*, IV, 87-115 as belonging to the Vedic age).—**Sharma, B. P.**, "Recent Excavations in Kashmir (Illust.)," *MR*, LXXIV, p. 196 (At the village of Tapar, the ancient Pratapapura, of a temple built, according to an inscription on the spot in *Sharada* script, by one Ghagga in the reign of Paramānanda on a date corresponding to June 1157).—**"The Late Rai Bahadur Ramaprasad Chanda,"** *SC*, VIII, pp. 65-71 (Obituary. Born April 15, 1873, died May 28, 1942).

ARCHITECTURE AND SCULPTURE

- 758. Hallade, M. M.**, *La Composition Plastique dans les Reliefs de L'Inde*. Paris, A. Maisonneuve, 1942, xix, 107 pp., lxviii tab., viii photographs. Rev. in *JRAS*, 1947, pp. 128-130 by Bussagli Mario: "The author outlines the historical evolution of those Indian sculptures, representing several figures, listed under the purposely vague term 'reliefs'. . . . Her material is distributed in two parts; a first period before Gupta art, and a second comprising the art of the Gupta and later times. Miss Hallade has an excellent knowledge of the technique of sculpture; to this gift she joins vast information concerning Indian iconography and the ideas it proceeds from. The general characteristics of compositions are examined school by school, under their various aspects: symmetry, asymmetry, regularity, elements of localization, disposition of planes. . . . Her contribution of original ideas, partly correcting views so far rather prejudiced on debatable subjects, is important".—**The Information Bureau, Prominent Houses of Worship, Shrines, and Religious Buildings in Hyderabad.** Hyderabad-Deccan, The Information Bureau, 1943, 32 pp., 33 pls.—**Agrawala, V. S.**, "India Represented on a Silver Dish from Lampsacos (Illust.)," *JUPHS*, XVII, Pt. II, pp. 3-6, 1 pl (Describes the beautifully carved silver dish from Lampsacos, a Greek colony in the Mysia district of Asia Minor, bearing a strikingly original representation of India as a woman seated on a chair and supported on elephant tusks, the 'attributes and emblem of the figure suggesting its most obvious identification with Bhārata-Lakṣmī').—**Agrawala, V. S.**, "Kalpavṛkṣa: The Wish Fulfilling Tree (Illust.)," *JISOA*, XI, pp. 1-8 (The motif of kalpavṛkṣa is employed in Indian art and poetry with remarkable success. It is present at Barhut, and is developed and continued in the art of the Gupta period and even afterwards. In literature the conception of Kalpavṛkṣa is extended to the idyllic land of Uttarakuru where Elysian conditions prevail leading to an exceedingly delightful life of the inmates).—**Agrawala, Vasudeva S.**, "Mathura Āyagapattas," *JUPHS*, XVI, Pt. I,

- pp. 58-61, 3 pls (The āyagapattas do not seem to have served any architectural functions. The word *āyaga* or *āyaka* is derived from Sanskrit *āyaka* which means 'honourable' or 'worthy of reverence.' And since the sacred symbol or the figure of the saint carved on the slab was an object of veneration, the slab itself on which it was carved rightly came to be regarded as a tablet of homage bearing the technical name of āyagapatta. The symbols usually found on the āyagapattas are the *svastika*, the *dharmacakra*, and the *aṣṭamaṅgalas*).—Agrawala, V. S., "A Note on Mediaeval Temple Architecture," *JUPHS*, XVI, Pt. I, pp. 112-117, 6 figs (Gives the various architectural terms with their precise significance, taken from the *Vāstu-Sāra*, a treatise on architecture written by Thakkura Pheru in A. D. 1315 in the reign of Sultan Ala-ud-din Khalji at Delhi).—Agrawala, V. S.,
763. "Note on Some Sculptures in the Villages of Hagaria and Dharau in Mainpuri District," *JUPHS*, XVI, Pt. I, pp. 225-227 (An image of a human Nāga which when complete must have measured 8 ft. from head to foot very similar to the colossal Mathura Nāgas of the Kuṣān period; a unique terracotta figurine of a Nāga (ht. 3½) also in human form, which combines the anthropomorphic and theriomorphic representations usually found separately; fragmentary sculptures and architectural pieces of mediaeval Brahmanical temples).—Agrawala, V. S.,
764. "Sassanian Terracotta Head," *JUPHS*, XVI, Pt. I, pp. 228-231 (From Basti, presenting features of portraiture seen on the Sassanian heads as found on coins of the Sassanian emperors, an intelligible evidence of the widespread intercourse between India and Iran in the early 7th century A. D. to which period the specimen may be assigned).—Banerji, Adris, "Some Mediaeval Temples of Malwa," *JUPHS*, XVI, Pt. I, pp. 83-111, 6 pls (Describes the temples at Un and Nemawar in Indore State and brings out the salient features of the architectural style, which was developed under the aegis of the Paramāra kings, one of whom, Bhoja, is the reputed author of a book on architecture, the *Samarāṅgaṇa-Sūtradhāra*, and concludes that the Paramāra style approximates to what is described as the *Hemādpanthi* in the temple architecture of the Deccan).—Banerji, S. K.,
765. "The Monuments of Aurangzeb's Reign," *JUPHS*, XVI, Pt. I, pp. 138-147 (Constructed during the earlier part of Aurangzeb's reign, these monuments are praiseworthy attempts at architectural elegance: the Moti Masjid of Delhi, the Naginā Masjid of Agra, the Jāmi, and Gyān Bāpi Masjids of Benares, the Jāmi Masjid of Muttra (all built in A. D. 1669-70), the Bādshāhi mosque of Lahore, and the tombs of Rabia-daurāni and his Iranian wife Dīrās Bānu Begum).—Banerji, S. K.,
766. "The Tomb of 'Iṭimāduddaula at Agra," *IsC*, XVII, pp. 130-134 (An exquisite piece of art in keeping with the Mughal conception of a garden-tomb, the tomb

- is also an index to the wide culture and cosmopolitan tastes of Nur Jahan who built it. For while it reminds visitors of her Irani sympathies by the typical Iranian representations and designs on the walls, the important features of an Iranian building, viz., the bulbous dome, the recessed portal, and the tiled walls, are conspicuous by their absence. Her greatest contribution, however, is to have brought the art of inlay into prominence, an art which thus had its first patron in Nur Jahan).—**Bhattachali, N. K.**, "Three Newly Discovered Dated Bengali Sculptures," *JISOA*, XI, pp. 103-107 (a) The Kukudi Sun-god image in black chlorite, 3' 3" in height dated in the 12th year of King Govinda Candra c. A.D. 1027 now in the Dacca museum; b) Betka Vasudeva image of the 23rd year of the same King c. A.D. 1038—in black chlorite about 4' 8" in height; and c) the Rājibpur Sadaśiva image of the 14th year of Gopāla III c. 1040 also in black chlorite 3' 3" in height, now in the Indian Museum, Calcutta. Comparing the workmanship of these images with that of the Bāghāura image of Viṣṇu dated the 3rd year of the Pratihāra Mahipāla (beginning of the 10th century A. D.) the author concludes that 'the transition from the rounded top and a tendency towards over-ornamentation was effected roughly during the period A. D. 900 to A. D. 1000'.—**Buchthal, H.**, "The Common Classical Sources of Buddhist and Christian Narrative Art," *JRAS*, 1943, pp. 137-148, pls. v-xiv (A comparative study of the Buddhist monuments of the Gandhara school with similar monuments of early Christian art leads the author to the conclusion that the similarities noticeable in them have to be traced to a common classical formula).—**771. Chandorkar, P. M.**, "Vipra Govindakṛta Śilpaśāstra," *BISMQ*, XXIII, Pt. IV, p. 45 (In Marathi. Describes a MS. of a work on architecture by Vipra Govinda in Marathi verse).—**772. Codrington, K. de B.**, "Akbar, Master-BUILDER," *IAL*, XVII, pp. 38-43 (Sketches the career of Akbar and describes the features of the architectural style developed under his enlightened patronage).—**773. Das Gupta, Charu Chandra**, "Some terracottas from Mathurā preserved in the Francis Hopp Museum of Asiatic Arts Pls. 19-22," *JRASBL*, IX, pp. 211-220 (A study of the collection of specimens from Mathurā now in the Francis Hopp Museum of Asiatic Arts at Budapest, which are here classified on the basis of stylistic evolution and comparison with dated finds into five groups: Post-Indus Valley pre-Maurya, Maurya, Śuṅga, Kuṣāna, and Gupta).—**774. Śuṅga, Kuṣāna, and Gupta**.—**Dave, Kanayalal Bhayishankar**, "Gujarātnā Prācīna Mandiro," *JGRS*, V, pp. 104-110 (In Gujarati. Ancient temples of Gujarat. Description of the temples at Mandaropur, Kasra, and Sidhambika).—**775. Devanandan, C.**, "Decoration of the Home," *MR*, LXXIII, pp. 127-128 (Colour-scheme, pictures, furniture, and flower arrangements

776. are some of the themes touched upon).—Dikshit, M. G., "An Undated Jataka Scene," *JBORS*, XXIX, pp. 115-119 (See No. 777 below).—Dikshit, Moreshwar G., "An Unidentified Jataka Scene from Ajanta," *TIHC*, 1941, pp. 567-569 (The scene depicted is from the Maha-Ummagga Jataka, No. 546, illustrating one of the feats of intelligence of Mahosadha).—
778. Edgley, N. G. A., "Cultural Importance of Taxila in Ancient India," *PB*, XLVIII, pp. 75-80; 124-128 (From the excavations at Taxila illustrates the part she has played in the development of temple worship and the place she holds in the history of Indian sculpture, and brings to light some excellent specimens of early Gandhara work and plastic relief which form an important link between Graeco-Buddhist art and that of the Gupta period).—
779. Edgley, N. G. A., "Historical Monuments and the Tourist Traffic in India," *MB*, LI, pp. 255-257 (With a view to providing increased facilities to the tourists, the author here suggests that a special Travellers' Department be opened by the Government of India with Bureaux in such places as Delhi, Bombay, Calcutta, Madras, and Lahore).—Edgley, N. G. A., "Sanchi," *MB*, LI, pp. 38-42 (A history of the Buddhist monuments there from the time of Aśoka onwards).—Gordon, D. H., "Early Indian Terracottas," *JISOA*, XI, pp. 136-196, pls. viii-xvi, 6 figs (In attempting to systematize and reduce to order the varied puzzling array of terracotta figures from ancient sites in Northern India, the author reaches the conclusion that it is impossible to discover any continuity between the figurines of the prehistoric period and those of the early historic period, that primitiveness and archaism are in themselves completely unrelated to chronology, that the female figures may be goddesses, or votaries, or merely decorative and ornamental, but that nude female figures of an iconographic rather than a secular style, are always goddesses).—Guhil, L. N., "The Raja-Rajeswara Temple of Tanjore (illust.)," *MR*, LXXIV, pp. 195-196 (Description of a Coja temple begun in A. D. 1003 and completed seven years later with fresco paintings of surpassing beauty, a temple which is verily a monument to the artistic genius of the Coja craftsmen).—Gupta, Jogendranath, "Some Ancient Mathas in Vikrampur," *MR*, LXXIII, pp. 360-363 (Describes the architectural peculiarities of the Mathas and temples of Vikrampur, some of which are triangular in form with high spires and others like double-thatched cottages).—Gupte, Y. R., "Archaeological Remains in Sanivāra Peth, Poona City," *MA*, VI, pp. 57-60, 1 pl (Architectural fragments of a temple or temples in what the author calls the Hemādpanthi style).—Jagadishwarananda, Swami, "The Temple of Martand in Kashmir (illust.)," *MR*, LXXIV, pp. 273-276 (Description of the ruined sun temple at Martand, 35 miles from Srinagar, believed to have been built

- by Samdhimati Āryarāja (c.35 B. C.), the mass of buildings consisting of one lofty central edifice, surrounded by a colonnade of fluted pillars and possibly crowned by a pyramidal tower).—
786. Kramrisch, St., "The Orientation of Indian Temples," *JISOA*, XI, pp. 208-211 (Notes the combination of three principles: 1) the orientation proper, or the cosmic orientation with reference to the sun,—it should face the east, 2) the metaphysical orientation with reference to the centre of the Vāstupurusamandala and of every settlement of men—it should face the centre, 3) the orientation with regard to man, his welfare and peace being the considerations—God in His peaceful aspect should be turned towards, and in His wrathful aspect turned away from, the habitations of men).—
787. Mahdi Husain, "The Pre-Mutiny Records in Agra," *JUPHS*, XVI, Pt. II, pp. 94-99 (A survey of the records in the Agra Collectorate, which throw light on the Tripolia, a kind of a fortified outwork to the main gateway of the Agra fort, on the tombs of Miriam Zamani and Īmād-ud-Daula, and on other cognate subjects).—
788. Nagar, M. M., "Some New Sculptures in the Mathura Museum," *JUPHS*, XVI, Pt. I, pp. 62-66, 2 pls (1. Śiva image, representing the god as seated in European fashion (pralambapādāsana) and portrayed like a god. 2. Descent scene, panel depicting the descent of the Buddha at Sankissā from Trayastrimśa heaven. 3. Base of a jamb in the foreground on which are carved figures of nāgas and nāginis shown in human form. 4. the image of the god Kārtikeya of first rate iconographic value, since it is the earliest statue of the deity).—
789. Narahari, H. G., "New Reference to the Guṇapatākā," *IHQ*, XIX, p. 187 "The reference is in the *Kakokaśāstrafīkṣe*, an anonymous commentary in Kannaḍa on *Ratirahasya* of *Kokoka*. The Guṇapatākā is a lost Sanskrit work on Erotics).—
790. Narahari, H. G., "The Smaratattra-prakāśika of Sosale Revanārādhya," (This is a gloss on the Pancaratna of Viranārādhya, a treatise on Erotics. Both the gloss and the text have been hitherto unknown. Revanārādhya was a Viśaiva poet of the 17th century, who wrote a number of works in Sanskrit and Kannaḍa. A MS. of his *SP* from the Adyar Library collection is here described).—
791. Piggott, Stuart, "The Earliest Buddhist Shrines (Illust.)," *Antiquity*, XVII, pp. 1-10 (The subject of particular interest in the excavations carried on at Bairat, Jaipur State, is a circular building (250 B. C.), represented by the lower courses of two concentric brick walls of 35 ft. and 21 ft. respectively, the outer wall a normal brick work, the inner a remarkable half-timber construction, with fragments of a carved stone *chātra* or umbrella in the centre—a structure in which the author visualises a shrine enclosing a relic-holding stupa, surrounded by a brick and timber inner wall beyond which was a circular processional way within the outer brick wall, the whole monument

- being to the author's mind suggestive of development of a pre-Buddhist barrow).—Qureshi, I. H., "The Horizontal Dome in Western India," *NR*, XVIII, pp. 210-215 (Suggests that the domes of the Dilwara temples were an imitation of that of the Qutbi mosque at Ajmer, and that these horizontal domes of Western India were the result of the ingenuity of the local artisans, who when called upon to execute the architectural ideas of their Muslim employers, did so by utilizing for the construction of domes the traditional device of beams supported on pillars).
792. —Saraswati, S. K., "The Origins of the Mediaeval Temple Styles," *TIHC*, 1941, pp. 227-232 (Describes the fundamental characteristics of the Nagara, the Dravida, and the Vesara styles of architecture).—Sarma, L. P. Pandeya, "Olscene Carvings in the Temples in Mahakosala," *TIHC*, 1941, pp. 261-264 (A school of art which found favour with temple builders in the Mahakosala kingdom in the 11th and 12th centuries).—Sarmah, Tarani Kanta, "Ruins of a Hindu Temple in Kamarupa District," *JARS*, X, pp. 82-83 (A description of a ruined Siva temple 14 miles to the north of Gauhati, of the sculptures, which are all of the pre-Ahom period, and of the erotic scenes).—
793. Singh, St. Nihal, "Science as Handmaid of Faith," *MC*, XII, No. 1, pp. 13-18 (Describes the Vidyasankara—"Lord of Learning"—the principal temple at Sringeri, a masterpiece of Hindu architecture, its principal characteristics being the apse which reminds one of the European Cathedrals, and the pillared hall, which must have required vast and accurate knowledge of the planetary bodies and their movements on the part of the master-builders, since the pillars, each with a sign of the zodiac carved on it, are so arranged that as Surya, the sun-god, shifts his residence from one rāsi (zodiacal house) to another, he lights up an appropriate sign. Thus when the worshippers see the ram illuminated, they know that the first month of the year has begun, and so forth).—Sreenivasachar, P., "List of sculptures in the Bezwada Museum," *JAH*, I, pp. 123-128 (Suggests that this museum with its present collection of sculptures (30 pieces are listed here) can well form the nucleus of a provincial museum for the Āndhra Deśa).—Tiruvengkatachari, S., "The Trivikrama Avatara in Mahabalipuram," *JIH*, XXII, pp. 7-15 (Why did the Pallavas attach so much importance to the 'Trivikrama idea'? They were a powerful dynasty, whose motto was something similar to the *non-sufficit orbis* of the mediaeval European Emperors. Such ideas as helped them to establish a power-cult appealed to them, and they made use of these ideas in their architectural and sculptural works).—Walton, James, "The Village Homes of India (Illust.)," *MR*, LXXIII, pp. 193-197

(Describes the construction of houses in the countryside the choice of materials for which depends on the type of the country and the raw materials it yields).—

ART

800. Coomaraswamy, Ananda K., *Why Exhibit Works of Art?* London Luzac, 1943, 148 pp. Rev. in *NR*, XVIII, pp. 396-398 by H. Goetz. Contents: I. Why Exhibit Work of Art. II. The Christian and Oriental, or True, Philosophy of Art. III. Is Art a superstition, or a way of Life? IV. What is the use of Art? V. Beauty and Truth. VI. The Nature of Mediaeval Art. VII. The Traditional Conception of Ideal Portraiture. VIII. The Nature of "Folklore" and "Popular Art". IX. Beauty of
801. Mathematics: A Review).—Rao, Ramachandra P. R., *Choudhury and his Art*. Bombay, 1943, 74 pp. From the Preface: "This work is by no means a book of testimonials—Choudhury has no need of such. It is a competent commentary . . . a sympathetic summing-up of a many-sided genius".—Tampy, K. P. Padmanabhan, *Gurudev Nicholas Roerich*. With a Foreword by Ajit Kumar Haldar, an Introduction by Deviprasad Roy Chowdhury, and an Appreciation by Bireswar Sen. Trivandrum, Booklovers' Resort, Chettikulamkara, 1943, xviii, 94 pp., 16 pls., 4 Ills. Rev. in *NR*, XX, p. 79 by H. Goetz: "... Praiseworthy picture of Nicholas Roerich, and his life work as an artist, writer, educationalist, philosopher, and cultural apostle . . . A great pioneer (whose) pictures in the Grafton Galleries 1913 . . . have been amongst the great triumphs of the cultural reversal in the West. His Himalayan landscape and symbolic compositions have broken the prejudices of the East . . ."—Agrawala, V. S., "Discovery of New Tibetan Frescoes," *JUPHS*, XVI, Pt. I, pp. 67-71, 1 pl., 1 map (Describes the frescos in a deserted Buddhist settlement on the Shibchu river due east of the Niti Pass, discovered by Arnold Heim and August Gansser, two Swiss scientists in the course of their trip for the geological exploration of the Central Himalayas).—
804. Andrews, Fred H., "The Government School of Arts and Crafts, Lucknow," *LAL*, XVII, pp. 130-136 (The original intention of the Government in founding the school was to preserve and encourage the practice of those arts which expressed the traditional ideals of the country, or what may be termed indigenous art).—Andrews, Fred H., "The Indian Craftsman (Illust.)," *LAL*, XVII, pp. 44-52 (Describes the manual skill of the Indian craftsmen and the beauty of their work and makes special mention of handicrafts like pottery, weaving (in cloth, silk, and carpets), smithery and carpentry including wood-carving).—Bhattacharya, B. C., "A Revival of Arts in Benares (Illust.)," *MR*, LXXIII, pp. 443-446 (A brief sketch of Ranada Ukil's career and an

- appreciation of some of his masterpieces such as 'waves kissing the Moon,' 'Ragini Todi,' 'Goddess Durga,' 'Kali,' and 'Sarasvati', all of which show how the artist has broken loose from the trammels of traditional art, practised in the early days of our Indian renaissance).—Chatterji, Sunitikumar, "An Exhibition of Contemporary Indian Paintings in Calcutta (Illust.)," *MR*, LXXIII, pp. 276-280 (Describes the chief features of the exhibition held under the joint auspices of the Ashutosh Museum of Indian Art and the Indian Society of Oriental Art, Calcutta, at which the pictures of young artists not yet known to fame were accepted and shown).—Chattopadhyaya, Chaitanyadev, "Art from the Point of View of the Artist," *JISOA*, XI, pp. 32-39, pls. 1-2 (Art may be known from the point of view of the spectator and from that of the artist. 'The prime condition of the ideal expression of art is that there must be purity, animation of the rational faculties, equilibrium of the three inner qualities (guna), concentration, and an aversion to all kinds of sentimentality, evasion, excessive decoration, external pettiness and showiness').—Cousins, J. H., "Mr. O. C. Gangoly's Art-review," *MR*, LXXIV, p. 55 (Adds further information about matters of art which have not entered Gangoly's survey of last year's progress of art in India (See No. 814) such as the unique acquisitions made by the Chitrasala of Mysore (e.g. a copy of the Ajanta fresco called "The Black Princess" a most impressive example of the old Buddhist art) and the Chitralayam of Trivandrum (among whose acquisitions are copies of murals from the 8th-9th century cave temple of Thirunandikkara in South Travancore), works that vie with Ajanta in style and workmanship).—Eastman, Alvan C., "An Illustrated Jain Manuscript Transitional to the Rajput Style," *JIOS*, LXIII, pp. 285-288 (*MS. JP* in W. Norman Brown's recent study of Svetāmbara Jaina Manuscripts (*Manuscript illustrations of the Uttarādhyāyana Sūtra*, American Oriental Series, 21, New Haven Conn, 1941) is of particular interest in that 1) it was painted by a non-Jain artist, as is evidenced by its radical departure in iconography and style from the early Western Indian, that 2) many of the Iranian elements in it are derived from Persian *MSS.* of the post-Seljuk school or those about 1400 A. D. 3) and that the miniatures in it present a unique instance up to the present of a Jain *MS.* in transition to the new Rajput style).—Eastman, Alvan C., "Iranian Influences in Svetāmbara Jaina Painting in the Early Western Indian Style," *JIOS*, LXIII, pp. 93-113, 1 pl (The Persian influence, which had already begun to be felt in the 13th century, and is first observed in the palm-leaf manuscripts, became more pronounced in the following centuries, especially the fifteenth, when paper became the medium for manuscripts. In the sixteenth century, the Muslim influence is so far prevalent

- that there are in a Jaina Svetaṃbara manuscript from Ahmedabad Persian paintings and Muslim ornamentation side by side with the indigenous Indian style).—Gangoly, O. C., "Apologies for Art review," *MR*, LXXIV, p. 139 (Appropos the criticism of his art-review by Professor Cousins (See No. 809 above) the author suggests that 'our State Museums and Government Galleries of Art and Antiquities develop a conscience for cheap publicity of their treasures and data for study of Art, in the forms of accurate collotype and Colour Post-cards for educational purposes').—Gangoly, O. C., "Lawrence Binyon," *MR*, LXXIII, pp. 358-359 (An obituary tribute. A sympathetic critic of Far Eastern Painting, he made his reputation with the publication of his *Painting in the Far East*, which was chiefly an essay in the understanding of the peculiar merits of Japanese and Chinese Paintings, but included chapters on the Central Asian schools and on the Frescoes of Ajanta).—Gangoly, O. C., "A Year's Progress of Art in India," *MR*, LXXIII, pp. 103-107 (Among the events noted are—the Memorial Exhibition held at Lahore of the art of Amrita Sher-Gil, the Exhibition of the works of the Twentieth Century Painters of Bengal, the 'Art in Industry Exhibition' sponsored by the Burmah-Shell, both held at Calcutta, the Child Art Exhibition, and the Provincial Art Conference held in Bombay, the Exhibition of the works of the students of the Government School of Art, Madras, and the work of the Kalā Khsetra Adyar. "In matters of Arts," observes the writer, "Bombay is fast outstripping Calcutta").—Ganguli, Kalyan Kumar, "Chambā Rumāl," *JISOA*, XI, pp. 69-74, pls. iii-v (Ghambā rumāls are cotton textiles decorated with figures and designs embroidered with silk threads of various colours. The rumāls are in fact translations of painting into embroidery. The author here describes the rumāls of the Kāngra school, where the objects portrayed are from the epics and the Purāṇas and the life story of Śrī Kṛṣṇa).—Iyengar, Scrinivasa K. R., "Beauty in Nature and Beauty in Art," *MR*, XVII, pp. 421-425 (The beauty that we come across in Art cannot be a mere verbatim copy of the beauty that we encounter in life; if that were all, Art would be just a second-hand commodity. The resemblance between Art and life is palpable enough—but it is the difference that really matters).—Kale, D. V., "Śrī Śivāji Citracarcā," *BISMQ*, XXIV, Pt. II, pp. 30-37 (In Marathi. Ten pictures of Śivāji are here discussed).—Khare, G. H., "Mir Khusrav or Farrukhfal," *ABORI*, XXIV, pp. 239-240 (Describes five paintings of the same person who is described in some as Khusrav and in others as Farrukhfal and who eludes all attempts at identification).—Lynch, Wilfrid S., "Sushil Mukherjee—An Artist (Illust.)," *MR*, LXXIII, pp. 120-123 (In this appreciation of Mukherjee's art, the author has

- singled out for criticism two of his paintings, the 'Dancing Girl' and 'The Philosopher'.—**Majumdar, M. R.**, "Discovery of a Folio of Bliāgavata Daśamaskanda illustrated in the Gujarati Style," *JUB*, XII, Pt. II, pp. 41-46, 1 pl (The folio reproduced and described here measuring 9½" × 5½" is from the collection of Śrī Vrajabhūṣaṇalālji Maharaj of Kankaroli (Mewad). The miniature with Śrī Kṛṣṇa playing on the flute in the centre and a pair of Gopis on either side represents the very ancient idea of symmetry of composition).—**Majumdar, Manjulal R.**, "Gujarāṭi Citrakalā," *FGST*, VIII, pp. 158-171 (In Gujarati. Survey of Gujarati paintings of every day life from the earliest times to the present day).—**Manak, P. C.**, "The Patna School of Painting," *JBORS*, XXIX, pp. 143-169, 10 pls (Sketches the history of a talented family of artists, whose last representative is still alive in the person of Professor Ishwari Prasad, retired professor of Fine Art in the School of Art, Calcutta, and reproduces some of their works).—**Mehta, N. C.**, "Art in India—A Retrospect," *PB*, XLVIII, pp. 179-182 (Sketches the history of Indian art, architecture and sculpture from the death of Harṣa (A. D. 648) down to the establishment of the Mughal Empire, when Hindu sculpture suffered a certain degree of eclipse, but the art of painting was sedulously cultivated).—**Mookerjee, Ajit**, "Bengal Folk Art (Illust.)," *MR*, LXXIII, pp. 271-275 (The different tendencies in social and religious life of Bengal have affected the art of the people so that the Bengali folk art may be divided into three broad types: a) ritualistic, used in the service of rites associated with some beliefs and mystical ideals; b) utilitarian, social customs demanding the object, and modes of manufacture and material qualities determining the form; c) individualistic, expressing the feelings and emotions of the artist).—**Mookerjee Ajit**, "Kanthas (Embroidered works) (Illust.)," *MR*, LXXIV, pp. 277-279 (Kanthas, of which seven types are here described, are embroidered works made mostly on discarded saris which are sewn together almost invisibly).—**Pillai, A. S. Narayana**, "Symbolism in Indian Art," *VK*, XXX, pp. 14-16 (There is an all-comprehensive symbolism in Indian art which rescues it from being merely imitative or realistic and gives it its uniqueness and charm. The article discusses how Indian art does not merely thrill or intoxicate, it also elevates).—**Potdar, D. V.**, "Rāmteka Yethila Citra," *BISMO*, XXIV, Pt. II, p. 38 (In Marathi. Describes a painting of historical personages such as Savai Madhava Rao, Nana Fadnavis etc., in a temple at Rāmtek, C. P.).—**Prabuddhananda, Swami**, "A Talk on Art," *PB*, XLVIII, pp. 530-532 (The article is based on the answers of Nandalal Bose to the questions on art by the writer).—**Rao, P. Sama**, "Symbolism in Indian Art," *QJMS*, XXXIII, pp. 270-280; XXXIV, pp. 19-36; 165-170 (On Hindu Iconography. The

- author discusses the symbolism of colours, mudras or symbolic representation by hands, symbolism of birds, and lastly music).
830. —Shere, S. A., "A Wasli of Prince Khurram," *JBORS*, XXIX, pp. 171-138, 1 pl. (A painting at present in the Patna museum in the Indo-Persian style of the 16th century, depicting an ascetic wearing a fur coat and leading a dog by its chain in his right hand and holding a square flag in his left. The painting has an inscription on the reverse purporting to be by Prince Khurram later known as Shah Jahan).
831. —Short, Ernest, "Art as a Background to Oriental Studies," *IIL*, XVII, pp. 24-29. (Examines the claim of art to provide a suitable foundation for Oriental Studies, and shows from an outline of the history of art beginning with the *Stupa*, the characteristic art of the Aśokan Age, that Oriental Studies may be pursued with the background of art achievements of Asia).
832. —Sudhir, Ranjan Das, "Ālpanā of the Kumāri-vratas of Bengal (Illust.)," *JISOA*, XI, pp. 126-132. (Ālpanā or the symbolical drawings or paintings by girls and women on the ground with a liquid known as pithali in performance of vowed observances, is one of the most characteristic aspects of the folk art of Bengal. In the Ālpanā the magical belief is expressed that the fulfilment of desires requires the proper representation of the object of the desire).
833. —Treasuryvala, B. N., "A New Variety of Pahāri Paintings," *JISOA*, XI, pp. 133-135, pls. vi-vii. (Describes a group of coloured drawings of varying merit 'some of which have a rare charm and power,' which are probably works of a folk art practised until recently, and coming either from Jammu or Kulu).

ICONOGRAPHY

834. Bagchi, P. C., "On the Canons of Image-making—Piṅgalāmata, Ch. IV," *JISOA*, XI, pp. 9-31. (Gives a summary and publishes the text of chapter IV of the Piṅgalāmata, entitled Pratiṁdhikāra, which deals with the iconometry as well as the iconography of a number of gods and goddesses).
835. —Barua, B. M., "On the Antiquity of Image-worship in India," *JISOA*, XI, pp. 65-68. (Draws attention to references to image-worship in Sanskrit and Pali texts, which show that image-worship prevailed in India in the 1st and 2nd centuries B. C. and even earlier).
836. —Chakravarti, S. N., "The origin of the Buddha Image," *JUPHS*, XVI, Pt. II, pp. 63-65. (Argues that the chronological evidence provided by the seated figure of the Buddha on the coin of Maues does not conclusively prove that the Graeco-Buddhist art of Gandhāra first produced the Buddha image. For one thing the Buddha figure on the coin of Maues does not show any Hellenistic influence, and so it is possible that the Hellenistic type of Buddha at Gandhāra may have evolved from the Indian

837. type at Mathura).—Deshpande, Y. K., "Aṣṭādaśabhūjā Daśa-mukhā Mahiśāsūramardini," *BISMQ*, XXIV, Pt. II, pp. 25-27 (In Marathi. Describes a stone image of Mahiśāsūramardini with 18 hands and 16 mouths from Canda in C. P.).—Deshpande, Y. K., "Vidarbhaṅta Sāmpadaleka Bhūmigata Murti," *BISMQ*, XXIV, pp. 27-30 (In Marathi. Describes stone images excavated at Vidarba such as those of Rāma and Sita and of the Jaina Tīrtankaras).—Dixit, V. V., "Brahma and Sarasvatī," *PO*, VIII, pp. 66-67 (Both Brahma and Prajāpati are the source and fountain of all knowledge, and the story of Brahma falling in love with his daughter Sarasvatī is nothing but the Puranic version of the Vedic myth of Prajāpati and his daughters. In course of time a fresh deity, viz., Gaṇapati, arose and usurped their function).—Falk, Maryla, "The Serpent and the Bird," *BV*, IV, Pt. II, pp. 201-211 (The author claims that this 'is a study of the hitherto unnoticed motif connecting as far back as the oldest strata of RV, the mythical figurations of the Cosmic Serpent with those of the Cosmic Bird').—Gangoly, O. C., "The Earth Goddess in Buddhist Art," *IHQ*, XIX, pp. 1-11 (In the life of the Buddha the contest with and victory over Māra is a major incident in the drama of the Great Enlightenment. The contest itself is alluded to in earlier texts. But the actual mythological development, and in particular the role of the Earth Goddess with significant iconographic details belongs to a later period. In the earliest icons the deity is seen up to the waist and emerging out of the lotus petals, later she is represented as carrying a vessel, and lastly as bringing out water from her hair. Curiously enough, this same goddess is found in some mediaeval Hindu temples especially at Vijayanagara. Can the iconography of the Buddhist formulation of the Earth Goddess be traced to Hindu sources? True, the Vedas do not provide ready-made materials for an iconic conception as in the Buddhist formulation, but there are enough seed-ideals in the figures of speech used in the Vedic texts which may have offered materials for the later iconography).—Gordine, Dora, "Masterpieces of Oriental Art," *JRAS*, 1943, pp. 135-136, pl. iii-iv (A Yaksha under a tree and Asura of the Eight Devas).—Goswami, S. C., and Chaudhury, P. D., "Antiquarian Notes," *JARS*, X, pp. 35-37 (Reports the find of 1) a huge image near Gohpur in Darrang District, 5'-9" by 3'-7", which is identified as that of Sūrya, 2) a heavy image of Gaṇeśa in sand-stone at Paṇḍa, 3'-2" by 2'-3", of the pre-Ahom period 8th-9th century A. D., and 3) a stone image of Viṣṇu at Dimapur, 4' by 3').—Karve, C. G., "Śilpācitrakalā, 16 haṭāncī, Śivamūrti," *BISMQ*, XXIV, Pt. II, p. 24 (In Marathi. Describes a copper image of Śiva with 16 hands in the samvanga posture).—Majumdar, M. R., "Iconography of Vāyu and Vāyu-worship in Gujarāt (Illustr.)," *JISOA*,

- XI, pp. 108-114 (Compares what should be the symbols of Vāyu according to the iconographic texts with those actually found in the images of the god in Gujarat, and accounts for the prevalence of Vāyu worship in this part of India by the fact that in ancient times Gujarat merchants carried on maritime trade with countries situated in the north-west corner of the Arabian Sea).
846. —Peregrinus, "Arte religiosa em Goa," *BEAG*, II, pp. 161-162 (In Portuguese. Dwells on religious Art in general, and on the statuary art of the *Escola de Artes* at Guirim Mount under the direction of the Capuchins in particular).—Peter, F. A., "The 'Rin-Hbyun' Pls. 1-8," *JRASBL*, IX, pp. 1-27 (Of inestimable importance for the study of Lamaistic iconography, the contents of the *Rin-Hbyun* with its two appendices may be taken to be fairly representative of the pantheon of the Reformed Church, the Gelugga sect. The author describes the copy of this rare work which he procured through the good offices of a learned lama).—
848. Roy, Rabindra Nath, "The Antiquity of Indian Images and Temples," *PB*, XLVIII, pp. 274-279 (Attempts to show from literary and archaeological evidence that India had her images and temples long before she came into contact with the Greek world, and even in Rgvedic times).—Sastri, S. Srikanhta, "Iconography of Śrī Vidyānava Tantra," *QJMS*, XXXIV, pp. 1-18; 186-204 (This digest of many tantras dealing with Śrīvidyā, attributed to Vidyārāya, the reputed founder of Vijayanagara, is also in a way a treatise on Hindu Iconography).—Seni, Kacharlal Savajibhai, "Vihāragām pāsethi mareli Varāhasvarūp Viṣṇuni Pāncami Satābdhī pahetani Mūrti," *FGST*, VII, 20-23 (In Gujarati. An image of Viṣṇu in the form of Varāha (before 5th century) found in the Vihāra village).

MUSIC AND DANCING

851. Bharatamuni, *Nāṭyaśāstra*. Edited by Pandit Kedarnath. Bombay, Nirnayasagar Press, 1943, 666 pp.—Pandeya, G. A., *The Art of Kathakali*. Allahabad, Kitabistan, 1943, 169 pp. From the Foreword by Gopinath: "The author has presented the entire technical subtlety in a lucid style making it to rank as the first book on Kathakali literature".—Sarangadeva, *Saṅgītaratnākara*. Vol. I. Adhyāya I. Vol. II. Adhyāya 2-4. With *Kālanidhi of Kallinātha and Subhākara of Simhahūpāla*. Edited by S. Subramanya Sastri. Adyar, Adyar Library, 1943, pp. 416, 355 pp.—
854. Anwar, Rafiq, "An Introduction to the Indian Dance (Illus.)," *IAL*, XVII, pp. 136-138 (Describes Bharata Nāṭya the most ancient and classical form of Indian dancing, the Kathakali form which is a unique dance drama of Malabar, and the Kathaka school of dancing, which is the pride of Northern India. The new school of dancing, which has sprung up recently, is a com-

855. bination of all three).—Aravamuthan, T. G., "Pianos in Stone (illus.)," *JMA*, XIV, pp. 109-116 (Explains how from pillars 'servilely and silently bearing heavy loads as in the temples of Pampāpati-Isvara at Vijayanagar, Śrī Nellaiyappar at Tinnevely, and Śrī Nām-Ālvar at Ālvar-Tiru-Nagari 'clustered columns have turned into great pianos. As the notes given by these pillars extend over a range of one full octave, a party of four or five musicians playing upon at least the exterior shafts will raise notes audible enough to serve as accompaniments to the tuneful psalms which in these mandapas used to be sung by the temple choir and expounded by dancers through dances').—Ayyar, C. S., "The compositions of Pallavi Doraiswamy Iyer," *JMA*, XIV, pp. 92-101 (Mentions four compositions of Pallavi Doraiswamy Iyer in Ragas Saurashtra, Kalyani, Pantuvarali and Saveri and gives his family pedigree).—Bharati, Gopalakrishna, "Gopālakṛiṣṇa Bhārati Kṛti : Edited by Vidvan Mudikondan Venkatarama Iyer," *JMA*, XIV, pp. 150-153 (In Tamil).—Bhatt, M. Mariappa, "Purandara Dasa (1480-1564 A. D.)," *JMA*, XIV, pp. 72-79 (Sketches the life of Purandara Dasa (b. A. D. 1480) who occupies a unique place among the Haridasas of the Kanarese country; who is looked upon as the 'Father of Karnataka music', and whose Kirtanas are a mine of religion, philosophy and literature).—Chattopadhyaya, Harin, "Uday Shankar's Shadow Play (Illust.)," *MR*, LXXIII, pp. 113-116 (Describes the staging of the Ramleela as a Shadow-Play at the Uday Shankar India Culture Centre and in particular the technique carefully evolved by Shankar).—Diksitar, Muttusvami, "Muttusvami Diksitar Kṛti : Edited by Vidvan Mudikondan Venkatarama Iyer," *JMA*, XIV, p. 149 (In Tamil. The piece is on the deity at Vallalārkoil near Mayavaram).—Gangooly, O. C., "Dhruvā, a type of old Indian stage-song," *JMA*, XIV, pp. 102-108 (Dhruvās are musical accompaniments in dramas. They appear to have been a class of versified metrical compositions, which have been variously divided. Abhinava Gupta mentions five types of dhruvās: (1) prāveśa or praveśikā, (2) ākepa or ākṣiptikā, (3) niṣkrāma, (4) prāsādikā, and (5) antaram, which mean respectively the 'song of entrée,' the 'revelation' song, the 'exit' song, the 'touching' song, and the 'stop-gap' song).—Mukerjee, Bhupen N., "Tagore's influence on the music of Hindustan," *IAL*, XVII, pp. 1-7 (As every one else Tagore too felt the impact of three distinct currents of musical thought and the resulting confusion: the traditional classical music with its complicated system of Raga-Ragini, folk music, and Western music. Tagore resolved this confusion by eschewing Western music altogether, and then effecting a synthesis of classical and folk elements. It is in this synthesis that his influence is most felt in the music of Hindustan).—Pandey, K. C., "Dhananjaya and

- Abhinavagupta," *MA*, VI, pp. 272-282 (Describes the differences between Dhanañjaya and Abhinavagupta on the question of rasas, dhvani, nāṭya, bindu, and pratimukha).—Raghavan, V., "Mirattūr Kāśinātha, a composer of Śabdas of the 18th century A. D.," *JMA*, XIV, pp. 130-134 (The third item and the usual programme of the sadir is called the Śabda. The Śabda which is sung generally in Kāmbodi, takes off with rhythmic syllables, to which the dancer dances her Nṛtta, and passes on to Sāhitya which she then renders in gesture. The Śabdas are on the local deities, while the Sāhitya is in praise of a patron who is either a deity or a king. The author here describes some MSS. secured by him, which bear the mudra of Kāśinātha).—Raghavan, V., "Music in Pāṅkuriki Somanāthas works," *JMA*, XIV, pp. 140-144 (The musical information gleaned by the author from the Basavapurāṇa and the Paṇḍitārādhya-carita of Somadeva relates to the elements of music, the kinds of instruments, and the rāgas mentioned in these works. The ancients had a wide repertoire of critical vocabulary to appreciate the minute aspects of our music).—Raghavan, V., "Soma Rāga," *JMA*, XIV, pp. 145-146 (Contentends that Śrī Śrīgondekar's rendering in his English introduction to Vol. II of Mānasollāsa of King Someśvara of Kalyāṇi that Soma-rāga should be sung or played during the Simanta ceremony is 'a mere fancy of the editor based on a defective rendering of the text before him'. The lines in Someśvara may as well be rendered, "with Vainikas playing music which propitiates the deity Soma Rāja").—Raghavan, V., "The Rāgas in Kerala," *JMA*, XIV, pp. 134-139 (Observations on the Kṛṣṇanāṭtam, Kṛṣṇanāṭaka or Kṛṣṇa gīti, a Sanskrit composition in song and verse, composed in the style of the Gītagovinda on the life of Kṛṣṇa by a Zamorin of Calicut named Mānadeva in A.D. 1657, and edited by Paṇḍit P. S. Anantanarayana Sastri (1914). Of this Kṛṣṇanāṭtam, the well-known Kathakali or Rāmanāṭtam of Kerala is an offspring).—Raghavan, V., "The Rudraḍamarādhya-sūtra Vivaraṇa," *MA*, VI, pp. 235-236 (With reference to No. 877 below (in which M. K. Sharma describes a musical tract), the author opines that it should be classed with the Dattila-Kohaliya, works which are indifferent compilations based on the *Saṅgīta Ratnākara* of Sārāṅgadeva).—Raghunathan, N., "Śrī Muthuswami Dikshitar," *JMA*, XIV, pp. 122-129 (Plea for a more adequate rendering of the magnificent *kīrtis* of Dikshitar. "It is not for all," says the author, "to command a great range of voice, but every singer may with practice master the *gamakas* in which so large a part of the beauty of Dikshita *kīrtis* lies. And those whose voice is poor should learn the *vina* sufficiently to accompany themselves on it and eke out their inadequacies with its subtle resources").—Ranade, G. H., "The chief of Ischalkaranjī, a great Patron of Indian

- Music," *JMA*, XIV, pp. 79 (Obituary of a great patron of Indian music who founded a free music school in his State with provision to impart the highest and the best of music on perfectly scientific and modern lines).—Rao, T. V. Subba, 871. "Kanakadas," *JMA*, XIV, pp. 40-50 (Sketches the life of Kanakadas, who though a shepherd by caste, was admitted as a dāsa or religious into a matha by Vyāsarāja, the mathādhipathi, and whose kīrtanas are still sung by the people of Karnataka).—Rao, T. V. Subba, "The University of Tyāgarāja," *JMA*, XIV pp. 80-85 (An estimate of Tyāgarāja as a composer and poet).—Roy, Rabindra Lal, "North Indian Ragas and Melas," *JMA*, XIV, pp. 51-61 (Discusses the importance of Avarohas which are inverted Ārohas. It is possible to have 196 combinations of the Āroha-avarohas, which when multiplied by 32 i.e. 32 scales give the total number of Āroha-avarohas as 6,272, a number which may be taken to indicate the aesthetic possibilities).—Samboomorthy, P., "The Wāljāpet Manuscripts," *JMA*, XIV, pp. 86-91 (Belonging to the descendants of the Venkatarāmana Bhagavata, a desciple of Tyāgarāja. The author describes here the MSS. on musicology and those containing the works of Tyāgarāja, whose date of birth as restored in one of them is Vaiśākha Śudha Saptami, Monday, Sarvājīta saṁvatsara, Ś. S. 1689).—Sastri, S. Subramanya, (ed.), "Saṅgitaratnākaraḥ with the commentaries of Catura Kallinātha and Simhabhūpāla," *BraALB*, VII, Pt. I, pp. 185-200; Pt. II, pp. 201-256; 875. Pt. III, pp. 257-290 (Serial publication).—Sastri, Syama, 876. "Kanakammal Seethapathy," *JMA*, XIV, pp. 62-71 (In Tamil).—Sharma, K. Madhava Krishna, "Rudradāmarudbhavasūtravivarāṇa," *NIA*, VI, pp. 64-67 (The treatise professes to trace the origin of music to the Akṣarasamāmnāya of Pāṇini, but is chiefly concerned with the development of the Mārga variety of Indian music. The author publishes here the verses from the only MS. of it so far known, the one in the Anup Sanskrit Library, Bikaner).—Sitaraman, M. L., "Our Musical Heritage Part II," *JAU*, XII, Pts. 2-3, pp. 83-92 (The twenty-two sruti scale of Indian music and its significance. "If we can call the 13 sruti (tone) group as combined in a siren or the Savart wheels as an unmusical scale capable, however, of measuring pitch values with a fair degree of accuracy, a similar combination of 22 srutis in sirens and Savart wheels may be styled as the earliest Vernier's type of scale of Indian music (if we may use the terms) and would be capable of greater nicety and precision in the direct measurement of pitch values).—Velankar, H. D., "Metres and Music," *PO*, VIII, pp. 202-213 (Describes the three varieties of music which have produced three distinct varieties of metres in Sanskrit, Prakrit, and the vernaculars, viz., the music of Voice modulation or the Svāra Sangīta, the music of

- Sound-variation or the Varṇa Sangīta, and the music of time-regulated accent or the Tāla Sangīta. The first lies at the basis of Vedic metres, the second in the classical Sanskrit metres, and the third in what are described as Tāla Vṛttas and Mātrā Vṛttas).
880. —Vidya, S., "Gamaka Signs in Musical Notation," *JMA*, XIV, pp. 117-121. (The gamakas are not only the oscillations of the svaras, but also the way in which most of the plain svaras are reached and handled. Hence these signs enable the student and the artist to preserve traditional standards. The author here refers to the gamakas in the notation of sarigamapadani as expounded by Śrī Subbarāman Dikshitar in his voluminous work *Sangīta Sampradāya Pradarsini*).

EPIGRAPHY AND PALAEOGRAPHY

881. —Annual Report of the Mysore Archaeological Department for the year 1942. Mysore, University of Mysore, 1943, xvi, 270 pp., 20 pls. Rev. in *JBHU*, IX, p. 34: "The inscriptions numbering 78 are not only deciphered, but are provided with transliteration in Roman script as also translation and notes. . . . The 20 plates on art paper give as many as 53 illustrations". —Ayyar, V. Venkatasubba, *Archaeological Survey of India, South Indian Inscriptions*, Vol. XII. *The Pallavas*. Madras, Superintendent, Government Press, 1943, 204 pp. From the Preface: "The present volume relating to the Pallavas (the first Tamil Publication) contains all Pallava inscriptions collected by the Department from 1904 to 1935 and provides a wide and definite scope for studying the history of this dynasty from original sources". —Gadre, A. S., *Important Inscriptions from the Baroda State*. Vol. I (Śrī Pratāpasimha Mahārāja Rājyābhīṣeka Granthamāla, Memoir No. II). Baroda, Baroda State Press, 1943, viii, 112 pp., 16 pls. Rev. in *IHR*, Vol. XX, pp. 296-297 by Dines Chandra Sircar: "In this volume Mr. A. S. Gadre has edited twelve inscriptions discovered in different parts of the state and belonging to different periods. . . . The volume contains one record each of the Saka, Kaṭaccuri, Rāṣṭrakūṭa, and Kadamba dynasties, and two each of the Maitraka, Śilāhāra, Solanki, and Gackwad royal lines. The epigraphs are written in Sanskrit with the exception of the Dabhoi inscription (No. 11, p. 89 ff) of Damaji Rao, which is written in Marathi verse. . . . The book is a welcome addition to archaeological literature". Also in *JSVOL*, V, pp. 71-73, by P.V.R. (amanujaswami): "Apart from their historical value the inscriptions are important from the literary, linguistic, and social points of view. . . . As to their linguistic value, I may draw attention to a very peculiar word in the first inscription. The equation of Prakrit *laṭṭhi* = Skt. *yaṣṭi* has puzzled philologists. Prakrit grammarians, as a rule, teach that Skt. *y* has changed itself into Pkr. *l* in this word, but

- the disparity between the two letters is so great that the teachings of grammarians do not carry conviction . . . The inscription under reference gives another word which in some way solves the riddle. It refers to *śitūlaṣṭi* which has been erected. I venture to suggest that *laṣṭi* is a dialectical variant of *yaṣṭi* and is the source of Pkt. *laṣṭi*."—Aiyangar, A. N. Krishna, "Inscriptions of Uttaramerūr," *BraALB*, VI, pp. 79-88; 186-191; 259-266 (Uttaramerūr is a town 58 miles to the South-west of Madras. Its inscriptional records range from the times of the later Pallavas in the last quarter of the eighth century to the fall of the Coḷas in the middle of the thirteenth. Of the seven inscriptions edited in this paper, five belong to the reign of Rājaraṣa the Great. Their language is Tamil, using grantha letters, and the object to record the gift of a perpetual lamp or *nandā vilakku* to the local deities. The last two belong respectively to the reigns of Kulottunga I and
884. Rajendra Gangai-Konda).—Aiyar, K. R. V. Rama, "Ram Mangammal's Grant to the Nattharwalli Darga at Trichinopoly," *IHRC*, XX, pp. 70-72 (The Darga contains the tomb of Hazrat Sayyid Babayya Natharwalli Sahib. One of the copper-plates records a grant by Rani Mangammal (Regent 1689-1706)—of the Madura
885. Nayak line).—Balasubrahmanyam, S. R., "The Oldest Chidambaram Inscriptions," *JAU*, XII, Pts. 2-3, pp. 106-118 (A place of great antiquity Chidambaram is well known as a centre of Śaivism and Vaiṣṇavism, of the Advaita philosophy of Śaṅkara and the Śaivasiddhānta of Meykhaṇḍa-devar, and it was here that the great philosophic conception of the Divine Dance was evolved).
886. —Bambardekar, V. A., and Dikshit, Moreshwar G., "Narayana-Gaon Plates of Sinda Govamma; Saka 933," *NLA*, VI, pp. 156-159, 1 pl (Found at NG near Junnar in the Poona district, the author has prepared the transcript of the plates, now reported to be lost, from the excellent photographs of the originals by Mr. Bambardekar. The object of the inscription, which is in Sanskrit prose and Nāgari characters, is to record the gift of the village Brhat Avasari by Gomna Rāja, son of Yuddhamalla Rāja, of the Sinda lineage on 6. 11th in Aśvina S S. 993, i.e., 26th Sept. 1101. The record establishes the fact that a branch of the Sindas ruled
887. over this part of the Deccan).—Barua, B. M., "Forms, Merits and Defects of Aśoka's Inscriptions," *IC*, X, pp. 41-46 (Classifies Aśoka's inscriptions into the seven categories distinguished in the *Arthaśāstra*: *prajñāpāna*, *ājñā*, *paridāna*, *nigṛhṭi*, *prāvṛttika*, *prati*, and *Sarvatraga*, then judges them according to the standard of excellence set by the same work, and finds that they fairly satisfy the test as to the arrangement of the subject-matter (*arthakrama*), relevancy (*sambandha*), completeness (*paripūrṇatā*), sweetness (*mādhūryam*), dignity (*audāryam*) and lucidity (*spṛṣṭatvam*). Their defects are mostly omissions due to the carelessness of the *Lipikāra*).
888. —Bhandarkar, D. R., "Nripati-Parivrājaka", *IC*, IX, pp. 227-228

- (*Appropos* A. Lakshminarayana's note in *MA*, VI, pp. 69-72 the author agrees that the former's rendering of the term as 'Kingly ascetic' is a distinct improvement on that of Fleet, and justifies its use on the ground that Suśarman in whose connection it is used was both a King and an ascetic).—Chandorkar, P. M., "Khed Śivapūr yethila Śilālekha," *BISMO*, XXIII, Pt. III, pp. 116-118 (In Marathi. Publishes two inscriptions in Marathi at Śivapur near Simhagad, Poona, respectively dated Kārtika 45-6 Ś. S. 1678 (29-10-1756) and Ś S. 1664 or A. D. 1742).—Chaturvedi, S. P., "A Note on the alleged metrical defect in the Legend-verse, on the Seal of the Pipardāla Copper-plate Inscription," *IHQ*, XIX, pp. 358-359 (Holds that the metrical defects pointed out by the joint editors of the inscription and the emendation suggested by them are uncalled for).—Dikshit, Moreishwar G., "Khorāsān Maṇḍli (?) in the Vehār Inscription of the time of Anantadeva, Śaka 1003," *JCOI*, XXXVI, pp. 102-105, 1 pl (Found at Vehar in the Thana District this Sanskrit inscription in Nāgari consisting of four lines, is dated in Ś S. 1003 and refers to the reign of Ananta Deva, styled Mahāmaṇḍaleśvarādhipati, the object of the inscription being to record a gift of some *drāmmas* for the building of a house in the town of Venā, by one Ajyapā Nāvaka, son of Mātaiya, belonging to the Viyādika family. The donee appears to be a *siddhi* named Khirāmavāṃgapai, which had been misread as Khorāsān maṇḍli by Indrajī).—Dikshit, Moreishwar G., "A New Inscription of Aparāditya (II), Śaka 1106," *JBORS*, XXIX, pp. 210-215 (This stone inscription, now in the Prince of Wales Museum, Bombay, was probably found at Lonad, near Kalyan, a suburb of Bombay. The inscribed stone measures 1'6" broad, 2'4" high and 7" thick. At the top there are the sun, the moon, and the Kalasha with a Śiva Linga below. At the bottom there is the familiar ass-curse. The object of the inscription which runs into 20 lines is to record the donation of an orchard and other gifts to the Vyomeśvara temple by the minister Vyomaśambhu. There is also a grant of Pārutthi *drāmmas* for certain purpose).—Diringer, David, "The Origins of the Alphabet (IIst.)," *Antiquity*, XVII, pp. 77-90 (*Appropos* the discovery of 10 Canaanite inscriptions the view is stated that it was the Syro-Palestinian Semetic people who produced a genius that invented the alphabetic writing (denoting each sound by one sign only) from which have descended all past and present alphabets—the Devanagari syllabary, the great mother script of India, the Korean alphabet, the Mongolian scripts no less than the Greek, the Latin, the Runic, the Hebrew, the Arabic, and the Russian alphabets, each civilization modifying its scripts, and time making its relation to some of its near relatives quite unrecognizable).—Diringer, David, "The Palestinian Inscriptions and the Origin of the Alphabet," *JAOS*, LXII, pp. 24-30 (As against the view held by many

- scholars since the discovery of the Canaanite inscriptions that the latter, "constitute an important 'missing link' in the history of our own alphabet, representing the long sought intermediate stage between the Sinaïtic and the earliest known Phœnician forms", the author maintains as a result of a fresh examination of ten of these inscriptions that the view at best is a possible or probable hypothesis).—**Diringer, David**, "Had the Egyptians an Alphabet?" *Antiquity*, XVII, pp. 208-209 (Rejoinder to No. 897 below. In a true alphabet generally one sign denotes one sound, whereas in the Egyptian scripts there existed different signs for the same sound).—**Faulkner, R. O.**, "Had the Egyptians an Alphabet?" *Antiquity*, XVII, pp. 207-208 (Differs from David Diringer (No. 896 above) and maintains that the Egyptians did possess an alphabet and on occasions used it as such).—**Ghosh, Batakrishna**, "Kharosthi", *IC*, IX, pp. 126 (The term "Kharosthi" is directly derived from the cognate Aramaic form *ḥarūtthā* of the Hebrew *ḥarōseth*, meaning "engraving". The script with its engraving must have come to India when Gandhara was a province of the Persian empire in which Aramaic was the official language. The origin of the word was forgotten during the long interval between its introduction and the earliest literary reference to it, and it was Sanskritized into *Kharosthi*).—**Ghosh, Batakrishna**, "Pādānudhyāta", *IC*, IX, pp. 118-120 (Rejoinder to D. C. Sircar, No. 919 below. Maintains that the point at issue is whether the meaning of *anudhyāta* is active or medial. From the Vedic period onwards the word has been used almost exclusively in the active sense. If therefore by quoting the two passages of the *Raghuvamśa* Dr. Sircar has tried merely to prove that "*anudhyāta*" may have an active meaning, then his labour has been completely superfluous. In both these passages it has been used in the active sense, and there is no trace in them of the verb "*anudhyā*" "to favour". As for the inscriptional term '*pādānudhyāta*', the verb '*anu-dhyā*' is medial in meaning, firstly because this meaning is attested in the *Mahābhārata*; secondly because, one can thereby keep close to the basic root; and thirdly the meaning "to favour" is nowhere attested in literature).—**Ghoshal, R. K.**, "The stray Plate from Tirlingi: (Ganga) year 28," *IHQ*, XIX, pp. 234-236 (This inscription which is incomplete is engraved on a single plate of copper, $4\frac{1}{2} \times 2$ " weighing 6 tolas. Being the last plate of what must have been a set, both the donor and the donee must remain unknown until the rest of the inscription is found. The date is *Kṛṣṇāstami* of the month of *Phālguna* of the year 28 of 'the increasing régime'. The script as well as the style suggests association with the early Ganga Kings of Kalinga, and on palaeographical grounds the document may be assigned to c. A.D. 450-525. Tirlingi, the find-spot, is a hamlet in the Ganjam District of Madras and is situated close to the head-quarters of the Tekkali *zemindari*).

901. —Hopkins, L. C., "The Bearskin, a Chinese epigraphic puzzle," *JRAS*, 1943, pp. 110-117 (Listed in this Bibliography only to draw the attention of scholars attempting to decipher the Indus Valley script).—Jain, Kamala Prasad, "Vijayanagar Ke Jain Silālekha," *JSB*, X, pp. 1-8 (In Hindi. Deals with the stone inscriptions at a Jaina Temple in Vijayanagara published in *Asiatic Researches*, XX, p. 36 in 1836 and in the *Archaeological survey of India*, III in 1890).—Konow, Sten, "Notes on the Central Asian Kharoṣṭhi Documents," *AO*, XIX, pp. 65-78 (In the Kharoṣṭhi inscriptions discovered by Sir Aurel Stein in Chinese Turkestan, transcribed and edited by A. M. Boyer, E. J. Rapson, and E. Senart, the distinction introduced between S and Ṣ is welcome, the latter a modified form of the former, though it is questionable that it was intentionally modified to produce a new sign for the voiced sibilant; that between tha and ṭha equally so, as these are two different akṣaras, the latter an aspirated sound; as also that between tsa and ṭsa).—Krishna, M. H., and Rao, Bengeri Hucca, "Yādava Singhanana Tīlivaḷḷiya Śāsana, Śaka 1160," *ESPP*, XXVIII, Pt. I, pp. 1-26 (In Kannada. Gives the text of the inscription which is in Sanskrit written in Kannada script, its purport being that Śavanta Thakkara having fallen on the battle-field, his sons Kalideva and Rannugi had the Savantēśvara temple built as a memorial to their father, and donated five villages to the Brāhmaṇas for the purpose of perpetual worship in the same temple. The inscription adds a new name to the list of Kannada poets—that of Huḍugeya Somayya, who composed the text of the record which is in verse. Tīluvaḷḷi is a village in the Hangal Taluka, Dharwar District).—Majumdar, Manjulal B., "Sankhedānā Killamāno Gujarāṭi Silālekha," *FGST*, VII, pp. 365-6 (In Gujarati. Dated in 1792 this inscription in Sanskrit from the fort of Sankheda gives the name of subedar Mahālujaṛao, i.e. Malharrao).—Mitra, Kalipada, "The Grant of Village Bispi to Vidyapati Thakur," *BPP*, XLIII, pp. 24-30 (An examination of an alleged copper-plate and other historical records relating to the grant of Bispi to Vidyapati, the Poet, leads the author to the conclusion that the grant of the village to the poet was genuine, that his descendants were in actual possession of it till it was resumed by Government in 1837, and that 'if they infringed the terms and were in illegal possession, it is a remarkable instance of their having eluded the vigilance of the officers concerned for over four centuries').—Rao, Lakshminarayana N., "Ajantada 16ṇeya Guheyalliruva Vākātaka Hariṣeṇana Silāśāsana," *ESPP*, XXVIII, Pts. 2-3, pp. 43-53 (In Kannada. Vākātaka Hariṣeṇa's inscription in cave XVI at Ajanta, originally edited by Principal Mirashi, is reproduced here for the information of Kannada scholars with an illuminating discussion on the extent of the Kuntala country).—Rao, M. Rama, "Inscriptions of Andhra Dynasties," *JAHG*, I,

- pp. 34-41 ; 102-117 ; 136-154 (This is a list of inscriptions of the various dynasties that ruled over the Āndhra-deśa together with summaries of their contents. The inscriptions listed so far include those of the Satavahanas, Ikṣvākus, and the Eastern Chalukyas).
907. —Rao, M. Rama, and Sastri, P. Seshadri, "Some Unpublished Inscriptions," *JAHIC*, I, pp. 26-29 (Among these, inscription No. 2 from Nayanipalli, Guntur, records the exploits of Mahāmaṇḍaleśvara Kākatiya Gaṇapati-deva in the course of a *digvijaya*, which included burning of Nelluru in the south, the slaying of Bayyana, Tikkama and other enemies, the capture of Kulōttunga Rājendra Cōḍa in the Cōḷamaṇḍala, and the acceptance of a tribute of elephant from the King of Nelluru. The remaining three record gifts to local gods and come from the same district).
910. —Sastri, K. A. Nilakanta, "Epigraphical Note : Vikramāditya VI and Hoysaḷa Viṣṇuvardhana," *IC*, X, pp. 35-40 (Regarding the meaning of the word 'pratyupacāram' occurring in the Gaddak inscription of Ballāla II. As against 'honour in return' suggested by Fleet and Bhandarkar, the author understands it as 'attendance', 'prati' having merely repetitive force, taking the whole passage to mean: "who is being often reminded to King Paramārdideva by his servants every time they attend on him saying, 'be-ware of the Hoysaḷa who of all princes is impossible to secure'").
911. —Sastri, K. A. Nilakanta, "A Note on Two Early Cālukyan Inscriptions," *JAHIC*, I, pp. 118-122 (Makes certain tentative suggestions as to the translation of certain obscure passages in the Belagāmve and Lakṣmeśvar records as edited by Drs. Fleet and Barnett respectively. *Osage* of the former record is the same as *utsāham* of the latter, and was the occasion for the payment of the tax rather than the purpose for which the tax was collected. *Aputradhanam* and *aputraporulumān* refer to the escheat of estates of persons dying without an heir. The *aḷavanatam* of the Belagāmve record is the *aḷanakhādaka* of the Sātavahana and other records and means 'freedom from dues on account of salt' monopoly of the state).
912. —Sastri, K. A. Nilakanta, "Two Epigraphic Notes on the Cālukyas and Pallavas," *JAHIC*, I, pp. 166-178 (1. The real meaning of the phrase in the Aihole inscription : *ākṛāntātmabalonnatim* which is interpreted as "who had opposed the rise of his (Pulikesin II's) power" should be "the Pallava King approached (*ākṛānta*) Pulikesin II (*ātma*) in his strength (*bala*) and eminence (*unnatim*). 2. The meaning of "Trairājya" in the Karnul plates of Vikramāditya I, which is the equivalent of the "Trairājya-sthiti" three-fold monarchy of the Cōḷa records. The three Kings might have been all his brothers: Ādityavarman, Chandraditya, Raṣarāgavarman, or the first two, who had left traces of their rule and the Pallava monarch Narasiṃhavarman).
913. —Sastri, P. Seshadri, "Some Unpublished Inscriptions," *JAHIC*, I, 94-101 (Inscribed on two pillars in the mukhamantapa of the Rameśvara temple at Velpur

- in the Sattenpalli taluk, Guntur District. The inscriptions which are dated Thursday 4 10; Māgha, S.S. 1104 register some donation to the temple by Kōṭa Kātarāja, followed by the genealogy of the donor).—Sastri, P. Sheshadri, "Some unpublished Inscriptions," *JAHIC*, I, pp. 155-162 (No. 1 is of Kātamasetti from Chebrolu. Nos. 2, 3 and 4 from Mandapādu record gifts to the God Mallikārjuna for the merit of Mahāmandalāsara Kulottunga Rajendra Coda in S.S. 1080. No. 5 also from Mandapādu records the gift of a lamp. No. 6 from Dharanikōṭa registers gift of taxes by Jannamarāja, a subordinate of Daṇḍanāyaka Anantapālayya. Nos. 7 and 8 respectively from Viśvanāthuni-Khandrika and Nadrapadu register gifts to local gods).—Sastri, Sakuntala Rao, "The Nālandā and Gayā Plates of Samudragupta," *IC*, X, pp. 77-78 (Holds that the ungrammatical construction of the genealogical portion of the Nālandā plates of Samudragupta is not a sufficient ground for rejecting them as spurious, as such errors are none too rare, and gives the example of the Basim plates of the Vakāṭaka Vindhyaśakti, which are none the less taken as genuine).
916. —Seth, H. C., "Some Obscure Passages in Aśokan Inscriptions," *NUJ*, No. 9, pp. 16-20 (The obscure passages re-examined are from the third Major Rock Edict, and sixth and seventh Pillar Rock Edicts).—Sharma, Dasharatha, "Two Inscriptions in the Bhārat Kalā Bhavan, Benares," *JUPHS*, XVI, Pt. I, p. 233 (Makes a few corrections, which the author says, can be read clearly in the facsimiles).
918. —Sirkar, Dines Chandra, "Kalaikuri Copper-plate Inscription of the Gupta Year 120 (A. D. 439)," *IHQ*, XIX, pp. 12-26 (This inscription in Sanskrit records the notification issued from a place called Pūrnakaśikā belonging to Sṛṅgavera Vithi by the *Ayuktaka* Acyutadāsa and the *Adhikarāna* of the *Vithi* to the inhabitants of certain villages regarding the grant of nine *Kulavāpas* of land to three learned Brāhmanas. The date of the inscription is the first (?) day of Vaiśakha of the year 120 apparently of the Gupta era, corresponding to A. D. 439. The name of the King is not recorded. But the date falls in the reign of the Gupta Emperor Kumāra Gupta I (A. D. 414-55).—Sirkar, Dines Chandra, "Meaning of Anudhyāta," *IC*, IX, pp. 115-118 (*Aprōpos* B. Ghosh's objections to the meaning 'favoured' given by the author, he now adduces further instances of the word being used in this sense, e.g. Raghuvamśa, XIV, 60, XVII, 36, the Talagunda pillar inscription, and points out that the same meaning was suggested by Sylvain Lèvi as early as 1908).—Sirkar, Dines Chandra, "Nārāyaṇpur Vināyaka Image Inscription of King Mahīpāla—Regnal Year 4," *IC*, IX pp. 121-125 (The inscription on the pedestal of a black stone image of Gaṇeśa consists of eight lines of writing in proto-Bengali characters of the 11th century A. D. and is dated in the fourth year of King Mahīpāla. It records the establishment of an image of Vināyaka by

a merchant named Buddha-mitra of a locality called Bilikandhaka in the country of Samatāṭa. But the image itself was installed at a place called Bhasakāga. The country of Samatāṭa apparently included the present Tippera-Noakhali region of South-east

921. Bengal.)—Sircar, Dines Chandra, "A note on the Bargaṅga Stone Inscription of Bhūti-varman," *JARS*, X, pp. 63-67 (Offers certain alterations in the reading of the record. Bhutivarman was the great-grandfather of the celebrated Kāmarupa King Bhāskaravarman, contemporary of Harṣavardhana. The date of the record, according to the author, is year 244 of the Gupta era corresponding to A.D. 563-64. It was in Bh's reign that the traditional subsidiary alliance of his family with the Guptas was broken off, as Bh. is credited with having performed the horse sacrifice).—Sircar, D. C., and Sarma, L. P. Pandeya, "Pīpardūla Copper-plate Inscription of King Narendra of Śarabhapura," *IHQ*, XIX, pp. 139-146 (This set of copper-plates, each measuring $5\frac{1}{4} \times 3\frac{1}{4}$ ", was found at Pīpardūla, in the Raipur Dist. C. P. It is a charter issued from Śarabhapura by Mahārāja Narendra on the 10th day of Mārgaśīra in the third year of his reign. Following the tentative chronology adopted by the authors Narendra's reign is placed between c. A.D. 480-95. It is noteworthy that the charter does not record any grant of the King himself, but confirms a grant made by one Rāhudeva, who was a *bhogapati*. The village is declared *acāṣabhata-praveśya*, and the peasants are bidden to pay regularly their periodical dues to the Brahman donee. The location of Śarabhapura has not yet been definitely settled, though its identification with Sara or Śarabha-garh in Sambalpur Dist. Orissa, does not seem to be unsatisfactory).

NUMISMATICS

923. Agrawala, V. S., "A Coin of Yugasena," *JNSI*, V, pp. 19-20, pl ii c (Wt., 23 grs., size .45" × .6" obv. inside a square incuse the name Yugasena (not identified) with a wavy line or river symbol below the name; comparable with coins published by Allan in his
924. *Catalogue of Coins of Ancient India*, p. 279).—Agrawala, V. S., "Goddess Shashthi on the Youdheya Coins (Illust.)," *JNSI*, V, pp. 28-32 (The male figure on the obverse of these coins is obviously Kārtikeya, and the female figure on the reverse is here taken to be that of his wife Sashthi, whose cult, as Bāṇa's *Kādambari* bears witness, was popular in N. India).—Agrawala, V. S., "A hoard of Awadh Coins from Sultanpur," *JNSI*, V, pp. 107-108 (The types in the hoard are (1) royal Awadh coins representing all the five kings of Awadh ranging from A.H. 1234 to A.H. 1271 (2) Machhlīdar rupees of *San* 26, (3) Farrukabad rupees of *San* 45, issued in the name of Shah Alam II by the E. I. Company (1803), and (4) Śubāh Awadh coins of *San* 26).—Agrawala, V. S., "A
- 926.

- New Mughul Mint—Saimur," *JNSI*, V, pp. 70-77 (Identifies the mint name Saimur occurring on a heavy type Nisār of Shah Jahan and on an Ilāhi rupee of Akbar with Chaul, and the mint name Sitpur occurring on more numerous coins with Sidhpur, 64 miles from Ahmedabad, famous as 'the only place where Srāddha can be performed for propitiation of the manes for the deceased mother,' and from where the coin might have been issued by Akbar in commemoration of the obsequies of his late mother).—Agrawala, V. S., "The Sanskrit Legend on the Bilingual Tāṅkas of Mahmūd Ghaznī," *JNSI*, V, pp. 155-161, pl. ix a (There are in fact two texts to be seen in these coins, the one original and the other improved; the former was literal, and *ayrakhiyadane* (Bismillah) and *Hata mahamūdapura* according to it were changed to *ayam tankam Mahamūdapura ghaṭita* Tājīkiyera Samivati 419).—Ahmad, Mavlvi Shamsuddin, "Kalna Hoard of 72 Silver Coins of Bengal Sultans," *JNSI*, V, pp. 65-69, pl. iii c (Consisting of 21 coins of Shamsuddin Firoz Shah, 6 of 'Alāuddin 'Alī Shah, 42 of Shamsuddin Ilyās Shah, and one each of Ghiyāsuddin Bahādur, Sikandar ibn-i-Ilyās, and Muhammad III bin Tughlaq Shah, Sultan of Delhi. The coins supply a new date for Shamsuddin Firoz A.H. 701, thus pushing back the accepted initial date of his reign by one year).—Altekar, A. S., "The Chandragupta-Kumāradevi Type. An examination of Mr. Soloni's theories," *JNSI*, V, pp. 145-147 (Rejoinder to No. 938 below, the author contending that the Iranian parallel cannot be accepted; for one thing Chandragupta is in the present case offering the ring to Kumāradevi, while Hormazd and his queen are seen holding the ring together; for another the evidence is lacking of this rare Sassanian type having ever been in circulation in India during the 3rd century; lastly the assumption is unwarranted that Chandragupta married Kumāradevi after defeating the Licchavis).—Altekar, A. S., "New Nāga Coins and the Identity of Bhavanāga," *JNSI*, V, pp. 21-27, pl. ii A (These coins belonging to Bhavanāga of the Nāga family of Padmāvati have on the reverse the Bull in a dotted circle facing sometimes right and sometimes left, and on the reverse the legend Bhavanāga with the title sometimes of Mahārāja and sometimes of Ādirāja).—Altekar, A. S., "Some alleged Nāga and Vākāṭaka Coins," *JNSI*, V, pp. 111-134, pl. viii (Examines Dr. Jayasval's attempt to identify the Datta rulers of the Mathura series with the Nāga rulers of Vidisa mentioned in the Purāṇas, and concludes that the coins of the rulers of Mathura with *datta*-ending names cannot be attributed to any Nāga family ruling before the Christian era; that King Nāga and Virasena who issued coins were not real Nāga rulers; that the coins attributed to Hayanāga, Barhiṇanāga, and Chharajanāga were not Nāga coins. Nor has there been any Vākāṭaka coin discovered so far).

932. —Barnett, L. D., "A Note on an Early Indian Coin," *BSOS*, XI, Pt. I, pp. 140-143 (A leaden coin or token found in the course of the excavation of an important building at Lauriya Nandangarh (2nd century B. C.), bears on one side the device of the tree in rail and on the other the taurine symbol surmounted by a legend in Brāhmī script of about the first century B. C., *a ya ri ta sa*, which is here interpreted as *Aya Ritasa*, "of the Honourable Rta," designating a minor King or tribal chieftain of Videha).—Biswas, Dilip Kumar, "A Note on the so-called 'King and Lakṣmi' Coin-type of Skandagupta," *MR*, LXXIV, pp. 461-463 (Disagrees with Allan and returns to the view of Vincent Smith that the female figure on the present type might stand for Skandagupta's queen on the ground that the interpretation of the lotus in the left hand of the figure as a 'lilā-kamala' if accepted, would prove her a mortal and not the goddess Lakṣmi, as Allan thought).—Das Gupta, C. C., "A Note on Coins of Puruṣhadatta and Ramadatta," *NIA*, VI, pp. 212-213 (Attempts to show that the reading which Miss Bramar Ghosh has proposed regarding the legends on the coins of the two Kings is untenable, and the reading which she has rejected is the correct one. On the basis of her reading Miss Ghosh has connected these Kings with the Śunga dynasty).—Dayal, Rai Bahadur Prayag, "Presidential Address (Delivered at the Annual Meeting of the Numismatic Society 1942 at Jaipur).—Dayal, Rai Bahadur Prayag, "Presidential Address," *JNSI*, V, pp. 167-175 (Delivered at the Annual Meeting of the Numismatic Society of India 1943 at Aligarh, the address stresses the importance of organising numismatic studies in the country, proposes institution of lecturerships at all Indian Universities, and announces some outstanding discoveries of Indian coins during the year).—Diskalkar, D. B., "Bamnālā (Holkar State) Find of twenty-one Gold Coins of the Gupta Dynasty," *JNSI*, V, pp. 135-144, pl. ix B (The Coins here described are distributed as follows: 8 coins of Samudragupta of the Lyrist type with a foot-stool on the obverse; 9 coins of Chandragupta II of his usual Archer Type; and 4 coins of Kumāragupta I, 2 of the Archer, 1 of the horseman, and 1 of the Tiger-slayer type).—Ghosh, A., "Coins of Varuṇamitra from Ahichchhatrā," *JNSI*, V, pp. 17-18, pl. ii A (The obverse of these coins contains a rectangular incuse with the three pāñcāla symbols, followed in the next line by the legend in Brahmi Varuṇamitra (sa) who may not be identical with Gotiputra Varuṇamitra of an inscription from Kauśāmbī).—Gupta, Parmashwari, Lal "A Rare Hāhi *Fulus* of Akbar of Gorakhpur Mint," *JNSI*, V, pp. 163-164 (The coins issued from the Gorakhpur mint are too rare. The author here describes one such coin with the legends 'Fulus Zarab Gorakpur' on the obverse, and 'Sam 51 Māh Hāhi Amardād' on the reverse).—Haughton, H. L., "A Note on the Distribution

- of Indo-Greek Coins," *NC*, III, pp. 50-59, 1 map (Find spots and observations on the distribution of Indo-Greek coins in Northern Punjab and N. W. Frontier. The author recalls that during the period 1903-1943, only 3 or 4 purely Bactrian Greek coins have found their way to India. The most prolific area for Indo-Greek coins is the strip of the country lying along the foot of the hills from the neighbourhood of Shabkadar through Charsadda to the Indus round about Ohind and Swabi; that is to say within a reasonable distance of Peukalaotis (Charsadda).—**Ismail, Sir Mirza**, "Inaugural Address," *JNSI*, V, p. 1 (Delivered at the Annual Meeting of the Numismatic Society, 1942, at Jaipur. Suggests that a systematic study be carried on of the numismatic data that has gathered volume, and draws attention to the excavations at Bairat, Sambhur, and Rairh which by yielding a rich crop of coins, have placed
941. Jaipur on the numismatic map of India).—**Joshi, P. M.**, "Coins Current in the Kingdom of Golconda," *JNSI*, V, pp. 85-95, pl. vi (Describes the *muhas* and *rupees* of the Golconda mint struck in the name of the Mughal Emperors as a symbol of vassalage of the Qutubshah, as also the *rupees* and the pagodas from the Dutch mint at Pulicat and the English mint at Madras then freely circulating in the Golconda Kingdom).—**Krishna, Charan Nigam**, "Dates of 1,234 Oudh Coins," *JNSI*, V, pp. 104-106 (Describes the three varieties of coins issued by Gazi-ud-din Haider, the last Nawab Wazir and the first King of Oudh (1814-27) in A.H. 1234 (A.D. 1818-19).—**Mookerji, Radha Kumud**, "Some aspects of Gupta Coinage," *JNSI*, V, pp. 151-152 (Holds that the various types of Gupta coins were calculated to typify the achievements of the Emperors that issued them. Thus while the Tiger-type of Samudragupta recalls his conquest of the Gangetic Valley, the tiger being the denizen of its swampy forested regions, the conquest of Kathiawar by Chandragupta II is suggested by his Lion-type coins, as this territory is known as the habitat of lion even to this day).
945. —**Numismatic Society of India**, "Proceedings of the Annual Meeting," *JNSI*, V, pp. 177-192.—**Panchamukhi, R. S.**, "Some Vijayanagara Copper Coins," *JNSI*, V, pp. 49-59 pl. iv A (Describes 14 such coins—4 belonging to Kṛṣṇadevarāya, 1 to Sadāśivarāya, 1 to Ramarāja Venkatādri, and the remaining 8 to Venkatapati I, all bearing the Garuḍa on the obverse thus showing the Vaiṣṇava tendencies of the rulers, and observes that the gradually decreasing weight of these coins from 247 grains in the reign of Kṛṣṇadevarāya to 158 grains in that of Venkatapati should be accounted for by the scarcity of copper.)—**Powel-Price, J. C.**, "Note on Mitra Coins at Mathura," *JUPHS*, XVI, Pt. I, pp. 223-224 (As against the attempt to invent a local dynasty at Muttra in the first century to account for the coins of Gomitra and Brahmamitra found on the site, the author puts forward the suggestion that the latter were not local kings at all but members of the ruling dynasty of Pan-

- chala with their capital at Ahichhatra near Badaun, who may have extended their power into Muttra during the interval between the withdrawal of the Greeks about 100 B. C. and the arrival of the Sakas).—**Rao, M. Rama**, "A new Lead Coin from Amaravati," *JABC*, I, pp. 92-93 (The obverse has a lion facing right with a legend which reads *Rano (si) ri sa* . . . The reverse bears a crescent surrounded by small circles with a *cailya* of four arches below it. Its shape is round).—**Rao, M. Rama**, "A Square Coin from Rentāla," *JABC*, I, pp. 93 (This is a square coin (9" x 9") with a *cailya* of three arches surmounted by a crescent and a tree to the left on the obverse, and a humped bull on the reverse. The author surmises that the coin which was originally issued by the Sātavahanas may have been restruck by the Pallavas, since the bull was their favourite emblem).—**Rao, P. B. Ramchandra**, "The Tale of the Mysore Coinage," *TIHC*, 1941, pp. 480-486 (Describes the gold Hanas of Wodeyar chiefs, Hyder Ali, and Tipu Sultan, the silver rupees of Tipu and Kṛṣṇa Rāja Wodeyar, and the copper coins known as duddus).—**Rath, P. C.**, "Paṛimalagiri Hoard of the Gold Coins of Chavhan King Ramadeva," *JNSI*, V, pp. 60-64 pl. iv B (The issuer of these coins is identified with Rāmadeva, the founder of the Cauhan dynasty of Patna, who flourished from c. 1212 to 1271 and ruled for 59 years. The coins bear his characteristic emblems, the cakra, the lion, and the cobra, and the identification is further supported by the palaeography of the legend and the numerals).—**Roy, Subhendu Singh**, "A Silver Coin of Pāñcālā Viṣṇumitra," *JNSI*, V, pp. 153-154 (Procured from the ruins of Ramnagar, the silver coin here described is of a piece with his copper coins. It has the Pāñcālā symbols on the obverse together with the legend *Viṣṇumitraśa*, and a raised platform with a deity on the reverse).—**Sarma, L. P. Pandeya**, "Haihaya Coins of Mahākośala," *IHQ*, XIX, pp. 281-283 (Prthivideva I, who was the first among the Haihaya kings to have his own coinage, seems to have adopted the Hanumān type of thick and circular copper coins with the legend *Śrīmat Prthividevah* in two lines. Jājalladeva I, who succeeded him, imitated the Hanumān type issues of the latter with the legend *Śrīmajjājalladevah*. Later, however, he issued coins of a new archer type. The next ruler Ratnadeva II issued coins of the rampant lion type, a practice in which he was followed by his successors. The coins of a later ruler, Pratāpamalladeva, bear the device of a lion and a sword or dagger. The popularity of the Hanumān type is explained by the fact that the Haihayas were Śaivas, and that Kesari, the father of Hanumān, is a *gana* of Śiva).—**Shere, S. A.**, "A Gold Coin of Muhammad B. Tughlak," *JNSI*, V, p. 162, pl. ix c-d (Indicates that inscriptions on the obverse and the reverse of the coin are both in the negative, being struck from an incorrect die).—**Shere, S. A.**, "Khalji Kings, their

- Coinage and Mint," *JBORS*, XXIX, pp. 94-104 (Of the twelve silver coins of the hoard three are of Jalal-ud-din Firuz, dated A. H. 694 and struck at the Hazrat mint, Delhi. They are circular in shape with the name and titles of the monarch stamped in high relief within a double lined square on the reverse, and the epithet showing spiritual allegiance to the Caliphate on the obverse. The circular edge on the obverse is utilized to give the name of the mint and the year of coinage. The remaining nine coins (of the same design issued between A. H. 707 and 715 belong to the reign of Ala-ud-din, and were from the Hazrat mint and the Darul-Islam, and they all bear the high sounding titles which this megalomaniac assumed).—**Shere, S. A.**, "Treasure Trove Coins Discovered in Bihar and Acquired by the Patna Museum in 1942," *JNSI*, V, pp. 109 (50 billon coins of the Sharqi Dynasty of Jaunpur, 12 silver coins of Jalal-ud-din Firuz and Ala-ud-din Muhammad Shah of the Khalji Dynasty, and 11 Mughal coins of Aurangzeb, Shah Alam I and II, and Alamgir II).—**Singhal, C. R.**, "A New Coin of Mahmud, Son of Muhammad Bin Sam," *JNSI*, V, pp. 165 (The coin is of billon and weighs 48 grains, size .55". On the obverse the legend is in Arabic, and on the reverse is a Turkish horseman charging marching to left. Indeed a new type of coin of this ruler).—**Sohoni, S. V.**, "Chandragupta I—Kumāradevi Type," *JNSI*, V, pp. 37-42 (Disagrees with Dr. A. S. Altekar in his view that the Chandragupta-Kumāradevi type of coins show 'joint rule,' and tracing this type of coins to Iran where after marrying a Kusāna princess Hormazd II is seen issuing similar coins representing himself and his wife as holding a ring, argues that Chandragupta issued this type after he married Kumāradevi, and as in the instance of Hormazd, who actually styled himself 'the King of Kings of the Kusānas' after the event instead of sharing his authority with his new queen, Chandragupta's marriage may have been preceded by the conquest of the Licchavi territory of Magadha. See No. 929 above).—**Tarapore, P. S.**, "Some Bahmani Mughal and Asafjahi Coins," *JNSI*, V, pp. 79-84, pl. v, p. 164 (The five Mughal coins are those of Akbar, Shah Jahan, Aurangzeb, and Shah Jahan II, the rest are Asafjahi coins of Hyderabad).—**Thakore, M. K.**, "Coins of Shah Alam II of Broach Mint," *JNSI*, V, pp. 96-103, pl. vii (The Broach mint, though it owed its origin to the permission granted to the Nawab of Broach by Emperor Ahmad Shah, was actually under the control of the East India Company, except for a brief period when it remained with Sindhia, and the author is inclined to think that the coins bearing the cross of St. Thomas were all issued by the E. I. Company).—**Walsh, E. H. C.**, "A note on the Six Silver Punch-marked Coins described by Babu Shri Nath Sah," *JNSI*, V, pp. 13-16, Pl. 1 (The marks on these coins of entirely new type are described in the article, and recorded in the accompanying

962. plate).—Whitehead, R. B., "The Eastern Satrap Sophytes," *NC*, III, pp. 60-72, Pl. iii, 7, 8 (As against the accepted view that Sophytes (Saubhūti), a contemporary of Alexander the Great, was the first Indian King whose name occurs on a coin, the author holds that the coins of Sophytes do not belong to India. For one thing the Sopeithes of Arrian is not the Sophytes of the coins. Secondly Sophytes and his coins belong to the Oxus region and they are probably earlier than 320 B. C. It is suggested that Sophytes was a local satrap, who, on the fall of the Persian Empire, asserted his independence).—Whitehead, R. B., "James Lewis *alias* Charles Masson," *NC*, III, pp. 96-97 (Celebrated for his extensive travels in Afghanistan and the North-West Frontier of India in the 2nd quarter of the 19th century, his coin material enabled him and his collaborator James Princep to publish a veritable revelation of Indo-Greek Kings and dynasties).

ANTHROPOLOGY

964. Elwin, Verrier, *Maria Murder and Suicide*. With a Foreword by W. V. Grigson. Oxford University Press, 1943, xvi, 259 pp. Rev. in *MR*, XX, p. 163 by S. Fuchs: "In writing the book under review the author has certainly rendered no small service to anthropologists and criminologists who so far have somewhat neglected the study of aboriginal crime and suicide." Also in *MII*, XXIV, pp. 59-61 by D. N. Majumdar: "... an illuminating account of Maria's pathology, woven in details by a master technician, characterized by deep humanity, fairness and sympathy for the aboriginal and his sentiments, emotions, and lapses ... Elwin's study of aboriginal crime is a new departure from orthodox treatment ... treatment from the ethnological angle, and here, I should think, Elwin has broken new ground."—Fürer-Haimendorf, C. Von, *The Chenchus: Jungle Folk of the Deccan*. Macmillan & Co., 1943, 391 pp. pls. & map. Rev. in *MII*, XXIII, pp. 261-263 by Verrier Elwin: "The Chenchus of Hyderabad live in a hill country north of the Kistna River, and there are only 426 of them left. There are more of them in the plains and in Madras, but the Hill Chenchus are very few, and I believe that Fürer-Haimendorf was able to do what few anthropologists in India have done to become acquainted with every member of the community he was studying ... *The Chenchus* is a book which must be purchased and possessed. It must be read, and its lovely pictures enjoyed, in the leisure of one's study." Also in *Man*, XLVII, No. 3, by Lord Raylan: "There is much of great interest in the book which is admirably illustrated with 78 excellent photographs. Mr. W. V. Grigson contributes a foreword on the administrative history of the jungle tribes, and an Appendix gives particulars of the Chench Reserve which has now been

966. established."—Ghurye, G. S., *The Aborigines—"So Called."* Poona, The Gokhale Institute of Politics and Economics, 1943, 232 pp. From the Foreword by D. R. Gadgil: "As against the isolationist position, Dr. Ghurye would evidently urge that antagonism between the aborigines and Hindu society, which the isolationist emphasizes does not really exist. The Hindu society immediately surrounding the aborigines is indeed, he would point out, very akin to in racial composition and spiritual faith... (And he) rightly points out that the problem of the "so-called" aborigines is not essentially different from that of other classes in Hindu society who are socially and economically depressed".—Majumdar, D. N., *The Fortunes of Primitive Tribes*. Lucknow, The Universal Publishers, 1943, 234 pp.—Mukherjee, Charulal, *The Santals*. Calcutta, Indian Research Institute, 1943. Rev. in *MII*, XXVI, pp. 229-30 by W. J. Culshaw: "The most valuable parts of the work are those based on the author's own researches in Mayurbhanj... The chapters on 'Social Fabric' and 'Kinship Organization' will be found particularly useful... Eleven Folktales from Mayurbhanj are embodied in the book, but the section in poetry is disappointing. 'Sex Life of the Santals' forms the subject of an appendix".—Patil, B. H., *Gora Banjāre Lokāncā Itihāsa*. Karanja, B. D. Rathod, 1943, 2, 261 pp. (In Marathi). An account of the tribe of the Gora Banjāre.—Armstrong, A. E., "The Ritual of the Plough," *FL*, LIV, pp. 250-257 (Shows with reference to traces of a specific ritual in countries like China, Siam, and India in the East and Greece, Scandinavia, and England in the West which accompanied it in its migrations that the traction plough was invented in one region only, the ancient Near East; that its diffusion was due to culture borrowing, and that it appears at progressively later dates the farther we travel from the place in which it was invented).—Atar, Shikandar Lal, "Gorakha—Godhaḍi," *BISMQ*, XXIII, Pt. IV, pp. 19-21 (In Marathi. Describes the MS. of the Gorakha-Godhaḍi by Gorakhnath found at Palus and dealing with black magic).—Balaratnam, L. K., "Games and Pastimes of Kerala," *NR*, XVIII, pp. 289-300 (A description of the following games which make their fitful appearance on festival days mainly during Onam: Kuzhi-Pandu (pit-ball), Kayyamkali, Kittiyum Pullum, Attakalam (prize-ring), Kilianhattu, hand-ball matches, combats, archery contests, chess, dancing, boating, hide-and-seek, Pallankuzhi, Kaikottikali, Oonjal, Kolattam, and Ammanakali).—Balaratnam, L. K., "South Indian Fasts and Festivities," *QJMS*, XXXIV, pp. 68-73 (Describes some of the most important ones prevailing among the Brahmans of the Tamil country: Ekādasī, Newmoon or Amāvāsya, Somavāra vratham, Pradoṣa vratham, Varalakṣmī vratham, Sankarānti, Tai-pusam, Mahā-śivarātri, Śrī Kṛṣṇa Jayanti, Gaṇeśa Caturthi, Śrāvaṇam or Upākarmam, Ananta Caturdaśī,

- Navarātri, Dipāvali, Kārtikai, and the Arudra Festival).—
974. Balaratnam, L. K., "Thiruvonam," *NR*, XVII, pp. 358-364 (Examines the various theories put forward to account for the origin of the eleven hundred years old Onam festival, and describes its celebration all over Kerala).—Bhagwat, Durga, "Premarital Puberty-Rites of Girls," *MII*, XXIII, pp. 123-126 (The ceremony and the songs suggest ceremonial and symbolical defloration rather than a mock-marriage with the maternal uncle. A few of these songs from the Ratnagiri district are here reproduced).
975. —Billimoria, N. M., "Criminal Tribes in Sind," *JSHS*, VI, pp. 313-325 (Those selected for description include the Mazaris also called Sherpotas, claiming descent from Sher or lion, who have played an important part in the history of India in the 19th century; the Jathuwis, a Baluchi tribe; the Burdis, who, claiming descent like the Jethuwis from Jalal Khan, infested Upper Sind; the Bugtis, a predatory tribe, who after their punishment at the hands of Lieut. Merewether in 1847 settled near Larkana; and the
976. Mari, Dombki, Jakhrani, Khosa and the slave tribes).—Careless, H. A., "The Girasias of Marwar (Illust.)," *BBCIA*, 1943, pp. 70-72 (a pen-picture of the aboriginal tribes inhabiting 24 villages situated in the folds of the Aravallis with Udaipur State on one side and Sirohi State on the other).—Chaplin, Dorothea, "The Symbolic Deer," *ABORI*, XXIV, pp. 215-223 (Proceeding mainly from phonetic similarities of words, the author opines that the deer in its symbolic aspect 'was probably conveyed in allegorical form from India to America, from thence by the early tribes and their priests to the British Isles, being taken afterwards with many other religious symbols to the western mainland of Europe').
977. —Chattopadhyay, K. P., "The Cultural Basis of Rules of Inheritance," *SC*, IX, pp. 56-62 (The rules of inheritance (meaning transmission of property of the deceased to his heirs) being intimately connected with the fundamental beliefs underlying each culture are bound to differ from people to people. The author illustrates this principle with reference to rules prevailing among a mother-right people like the Garos and the Khasis, and a patrilineal people such as the Santals, and then considers it under the *dāyabhāga* in its application in particular to Hindu women of
978. Bengal).—Chattopadhyay, K. P., "Korku Funeral Customs and Memorial Posts (Pls. 17-18)," *JRASBL*, IX, pp. 201-209 (The Korkus bury their dead. The burial is followed by the rite of *Pitar molini* in which a portion of cooked food is offered to the deceased either on a *patas* leaf or on a brass plate. This is preliminary to the final ceremony of *sedoli*, which may be performed at any time between four months and fifteen months after death. At the *sedoli* rite a *munda* or tomb post fashioned from 'an unblemished teak or salai' is erected. A goat is sacrificed, and a feast held accompanied by song and dance. The *munda* may also

981. take the form of a pillared hall).—**Chaudhuri, Nanimadhab**, "Pre-historic Tree Cult," *IHQ*, XIX, pp. 318-329 (The fig tree cult is a contribution of the Negritos, the earliest people of India. It seems to have already reached a high stage of development in the chalcolithic civilisation of the Indus valley. 'For this development the Mediterraneans from the Persian Gulf (ultimately from E. Europe) together with brachycephals of the Armenoid branch of the Alpines, the authors of the Indus civilisation, according to Hutton, are responsible.' The cult was gradually adopted by the Vedic Aryans: the sacredness of the pipal is only incipient in the Rgveda, but in the Atharva Veda, the Brāhmaṇas, and the Sūtras the pipal, udumbara and nyāgrodha occupy important place).—**Chinnathambi, R.**, "Domibars," *NR*, XVIII, pp. 37-42 (Describes the occupations and social life of the Domibars, a backward community of 16 families living at Andiappanur, Tirupattur taluk, North Arcot district).—**Das, G. S.**, "A Horrid Description of Human Sacrifice," *IHRC*, XX, pp. 50-51 (Contained in a voluminous report of Mr. Russel of 11th May, 1837).—**Das, Tarak Chandra**, "The Modern Trend of Primitive Culture of the Borders of Bengal," *CR*, LXXXIX, pp. 35-40 (Argues that the overwhelming majority of the primitive jungle tribes inhabiting the hill tracts of Bengal are Hindus not as a result of proselytising efforts of any Hindu mission agencies but as a result of the steady process of absorption of Hindu culture by the tribal folk).—**Das Gupta, Charu Chandra**, "A Type of Game Prevalent in Central Provinces," *MA*, VI, pp. 61-63 (Describes the game called *chikri billā* (i.e. 'round brickbats') 'not noticed previously by any scholar').—**Datta, Kalica Prasad**, "Dress and Ornaments of Ancient India," *PB*, XLVIII, pp. 94-95 (Superficial).—**D. N. M.**, "The Late Rai Bahadur Sarat Chandra Roy," *SC*, VIII, pp. 19-20 (Obituary of 'the pioneer in the cause of anthropological teaching and research in India').—**Ehrenfels, O. R. Baron**, "Traces of a Matriarchal Civilization among the Kolli Malayalis (Pls. IX-XIII)," *JRASBL*, IX, pp. 29-82 (In presenting a picture of this least Hinduized and Europeanized tribe of the Malayalis in the Salem district, the author points to certain pre-Malayali cultural layers in their life such as primeval monotheism and an early matriarchal peasant civilization which connect them with the pre-Aryan and highly advanced Indus civilization).—**Elwin, Verrier**, "The Attitude of Indian Aborigines towards Sexual Impotence," *MI*, XXIII, pp. 127-146 (Traces the causes of impotence to 'some psychological maladjustment, a sense of guilt, a fear of magic, an aesthetic repugnance. The cures proposed are sensible and often effective—a consoling visit to an experienced medicine-man, symbolic and dramatic exercises, concoctions based on that sympathetic magic so deeply rooted in the primitive mind').—**Elwin, Verrier**, "Conception, Pregnancy and Birth among the

- Tribesmen of the Maikal Hills," *JRASBL*, IX, pp. 99-148 (An outline of the general ideas about motherhood, conception, pregnancy, birth, and puerperium held in common by a number of the tribes living in the Maikal Hills and the immediate neighbourhood who are on the same level of progress and acculturation).—
991. **Elwin, Verrier**, "One Hundred Maria Murders," *MII*, XXIII, pp. 183-235 (From a study of a hundred cases of murder the author tabulates the causes of these crimes as 1) relations, 2) domestic infidelity, 3) fear of magic, 4) alcohol, 5) fatigue, 6) dispute about property, 7) revenge, and 8) fear. Among preventive measures the author recommends propaganda by State officials on tour designed to impress upon the Maria the value of human life and the wrong of taking it. A special prison for aboriginals where they could have their own recreations is also recommended).—
992. **Elwin, Verrier**, "A Pair of Drums, with Wooden Figures, from Bastar State, India (Illust.)," *Man*, XLII, No. 58, pl. E (The Marias have a highly developed dormitory system, and the boys and girls of these dormitories are expert dancers. The drums which are described here—each a single piece of wood, hollowed out in the middle, and purporting to be male and female—are carried with other elaborate toys by the boys when they go on their dancing excursions from village to village once a year).—
993. **Elwin, Verrier**, "The Use of Cowries in Bastar State, India (Illust.)," *Man*, XLII, No. 72, pl. F ("In Bastar the cowrie is certainly not regarded as representation of the vulva nor as a fertility charm, it does not even appear to be specially directed against the Evil Eye. But its association with the currency, its growing rarity and importance as a symbol of old time, its connexion with the Banjara gypsies, have given it in the eyes of the Maria and Muria, Dhurwa and Bhattra, the significance of a magic charm which is also very useful as an ornament").—
994. **Fuchs, S.**, "Primitive Cultures," *NR*, XVIII, pp. 105-121 (Explains how the culture-historical school of Anthropology provides a satisfactory account of the early history of mankind and the origin of human culture: while the evolutionists generally maintain that mankind went successfully through all the different stages of primitivity—nomadic life, Totemism and the Matriarchate—the culture-historical anthropologists attempt to prove that the evolution of the races and cultures after their original primitiveness took a threefold course. Later these three primary cultures mixed and developed into a bewildering number of secondary hybrid forms of races and cultures).—
995. **Fuchs, S.**, "The Primitive Family," *NR*, XVIII, pp. 436-448 (Exposes the weaknesses in the traditionalist and the evolutionist theories of Family Evolution, and appraises the contribution of the Viennese School of Anthropology to the problem, according to which 'the oldest known races of mankind do not practise sex promiscuity without restraint; they enjoy a relative freedom in

- choosing their own partners in marriage; the primitive family is, practically, in general and often by compulsion, monogamous; the marriage-bond is stable and lasting; extra-marital sex-relations are not frequent; the position of women is almost equal to that of men; the procreation of children is a powerful motive to contract marriage and children are generally desired and well looked after).—**Fuchs, S.**, "The Secret of the Mark," *NR*, XVII, pp. 146-158 (Describes the mark: 1) as a magic instrument to mobilize the demons, 2) as a representation of the ancestors, and 3) as used in fertility rites).—**Fürer-Haimendorf, Christoph Von**, "Avenues to Marriage among the Bondos of Orissa," *MII*, XXIII, pp. 168-172 (Describes the institutions of *ngersin* and *selani dingo*, dormitories for boys and girls respectively among the Bondos of Orissa and concludes that the friendships made in the *Selani dingo* are the only conceivable avenues to marriage, and any breakdown of the dormitory system would be tantamount to a revolution in Bondo social life).—**Fürer-Haimendorf, Christoph Von**, "Megalithic Ritual among the Gadabas and Bondos of Orissa (Pls. 14-16)," *JRASBI*, IX, pp. 149-178 (Describes the social life of the Gadabas and Bondos, the former a tribe 33,000 strong, and the latter 2,565 strong, both speaking Austro-Asiatic dialects, not mutually understandable, and in comparing their megalithic monuments and rites with material from other parts of the world, seeks to establish the traits common to the various branches of megalithic culture).—**Goswami, S. C.**, "The Bhatheli Festival," *JARS*, X, pp. 27-33 (Common in the Kamrup district and Mangaldoi sub-division, the festival is celebrated in the month of Vaisākha. It has three distinct features: 1) the mela or assembly of men, women, and children, 2) the erection of the 'paros', and 3) the destruction of the Bhatela ghar).—**Hemson, C. R.**, "Short Notes of some Remarkable Crimes in the Central Provinces and Berar," *MII*, XXIII, pp. 252-260 (They concern caste Hindus as well as Europeans and include examples of human sacrifice, ophiolatry, black magic, *sahamarana*, exorcism, and invultuation).—**Hivale, Shamrao**, "The Dewar-Bhauji Relationship," *MII*, XXIII, pp. 157-167 (The article attempts to describe relationship between a man and his elder brother's wife as organized and disciplined by the Gonds and Pardhans of the hill and forest area of east Mandla. The convention, which allows great liberty to the younger brother and permits him after his elder brother's death to have access to the person and property of the widow, is akin to the Levirate, and is practised to this day by aborigines and the low caste Hindus who live under their influence. A few songs expressive of the special pleasure evinced in this relationship are here reproduced).—**Hornell, James**, "The Prow of the Ship: Sanctuary of the Tutelary Deity," *Man*, XLIII, No. 103, pl. F (Describes the ceremonies performed at the launching of the *Kalla*

- dhories*, the principal craft in the days before the regular through traffic to Ceylon by rail and connecting steamer service was inaugurated; of the catamarans, a primitive craft formed of logs tied together in definite order, which is the characteristic of the whole of the surf-troubled coast northward from Point Calimere to Bengal; and ceremonies performed after a prolonged run of poor catches of fish and of similar rites prevalent in Arabia and the Mediterranean region, *viz.*, Sicily, Malta and Gozo, the Adriatic Coasts, Spain and Portugal, and Syria).—Hussein, Sayyad Nuruddin, "Uttar Gujarāṭhā Musalmāno Libas," *FGST*, VIII, pp. 179-189 (In Gujarati. Dress of the Muslims of North Gujarat).—Hutton, J. H., "Mother-Right in India," *Man*, XLIII, No. 25, pp. 43-45 (A critical review of the *Mother-Right in India* by Baron Omar Rolf Ehrenfels, Osmania University Series, Humphrey Milford, Oxford University Press, 1941, xi, 229 pp. in which the author has ingeniously and in some respect convincingly argued that the Rgvedic invasion of India in the 2nd millenium B. C. was preceded by a social order of a matrilineal type. To the characteristics of this matrilineal society, which he associates with the Indus valley civilisation, the author attributes many phenomena of ancient and of surviving culture throughout India. The most serious criticism to be made of this work is his failure to appreciate the fact that the essentials of Brahmanic religion and the bases of caste are far more ancient than the Rgvedic invasion of the 2nd millenium B. C. Both are essentially opposed to the spirit of the Rgveda and to all that is known of the society of invaders who composed it, in which the patrician ruler was of higher standing than his family priest. Caste, closely associated as it is with the notion of cooked food as a source of pollution, is clearly based on taboo, and associated with that institution from India to New Zealand, and depends on ideas more ancient than the time of Manu, or even of the Rgveda. These ideas were derived from a people who during the interval between the end of the Indus civilisation and the Rgvedic age (sometime in the 3rd millenium B. C.) entered India from the direction of the Iranian plateau, and constitute the widespread brachycephalic population of the country as against the dolichocephalic people of the Indus valley and of the Rgveda).
1005. —H(utton), J. H., "Review of *Bhagwan*, the supreme deity of the Bhils, *Anthropos*, XXXV/XXXVI, 1940-41," *FL*, LIV, pp. 267-268 ("Father Koppers seeks to analyse Bhil legends of the Creation and the Deluge, and the general Bhil attitude to their High God to throw light on the history of religions in India. He suggests incidentally that the Bhils represent a population element which is fundamentally distinct from what he calls Aryan, Dravidian, and Munda elements. His use of these linguistic terms in what is apparently a racial sense is unfortunate and confusing . . . There seems little justification for Father Kopper's postulate

- that Hindu evolutionary pantheism developed as a result of the loss of belief in a personal God and in his act of creation").
1006. —Jeffreys, M. D. W., "Cowry and Vulva Again," *Man*, XLII, No. 121 (Adduces further evidence in support of his thesis).
1007. —Joshi, C. V., "A Human Sacrifice in 1752," *IHRC*, XIX, pp. 133-34 (Proceedings of a meeting at which a couple belonging to an outcaste community offered themselves in the reign of Damaraji Rao Gaekwad as victims in accordance with the superstitious ideas of the times to propitiate the spirits when the village of Davdi was being fortified, in return for certain privileges to be granted to their community). —Karve, I., "Kinship Terminology and Kinship Usages in Gujarat and Kathiawad," *BDCRI*, IV, pp. 208-226 (An investigation into the cultural origins and cultural affinities of these people). —Kauffmann, H. E., "The Thread-Square Symbol of the Nagas of Assam," *JRAL*, LXXIII, Pts. 1-2, pp. 101-106, pl. iv, fig. 1 (Consisting of two small crossed sticks on which a pattern of threads is wound to form a square, the whole suggesting a spider's web. Reason for putting them up is to ward off evil, which is always imagined as having its origin in malevolent spirits, whether in the form of flies or of 'demons of illness'. While the thread-square of the Kuti-Lushei is meant to protect the living, with the Nagas it serves the dead). —Lahiri, Sudhir Kumar, "Autocracy Superimposed on State Autocracy," *MR*, LXXIV, pp. 300-301 (Criticism of the scheme to set up a Joint High Court for the Eastern States Agency but without jurisdiction over the aborigines and other backward people, who will be dealt with by the States executive, subject to the control of the Resident on the analogy of certain back-ward tracts in British India).
1011. —Lercher, J., "Korn: An East-West Link," *NR*, XVIII, pp. 149-157 (In this study of the Korkus, the westernmost hill-tribe of the well-known Munda family, the author traces affinities between their language and Hebrew not so much in the vocabulary as in the grammatical forms). —Marín, G., "An Ancestor of the Game of 'Ludo'," *Man*, XLII, No. 64 (Describes the *pañca* (*kēliya*), i.e. (Game of) fives', a simple form of the famous game of *pacisi* which Akbar used to play with human pawns, that national game of India, which has spread through Persia and Arabia (*barjis*) to N. Africa and to Spain (*parchis*), and which was introduced more recently in England as *ludo*). —Memmen, K. M., "Heliolithic Culture in Kerala," *TIHC*, 1941, pp. 111-118 (Shows that the Kerala culture was influenced by some of the elements of the Heliolithic or 'Sun Stone' culture such as the use of Swastika for good luck, religious association of the sun and the serpent, the queer custom of sending the father to bed when a child is born, tattooing, the custom of skull deformation, and the megalithic monuments).
1014. —Mitra, K. P., "The Keechaks," *IHRC*, XIX, pp. 89-92 (Gives references occurring in early historical documents to the Keechaks,

- a criminal tribe, going under various names such as Shegalkhous or Khors, Shegalmars, or Geedharmars (eaters and killers of jackals), who moved in gangs and wandered from place to place, plundering travellers or villages as occasion suited them and were therefore the anxious concern of the Thuggee and Dacoity Department).—**Mukherjee, Charulal**, "The Santals in a Changing Civilization," *IJSW*, IV, pp. 171-181 (On the basis of his research studies of the reactions of Santals to the new culture contacts, the author points out that while many salutary changes have taken place notably in the status of the Santal woman, the new culture transformation has also destroyed some of their virile traditions and habits and suggests cautious procedure with regard to legislation affecting them).—**Naqavi, S. M.**, "Santal Murders," *MII*, XXIII, pp. 236-252 (Analyses Santal murders which occurred in the Santal Parganas during the decade from 1931-40. Some of them are of special significance in that no one not a Santal could have committed them. The witchcraft and other murders presuppose fundamental factors in Santal life; and it is against this background that these murders are here scrutinized).—**Pillai, G. Subramania**, "Tree-worship and Ophiolatry in the Tamil Land," *JAU*, XII, Pts. 2-3, pp. 70-82 (Tree-worship occupies an important place in the religion of the Tamils. The sacred trees are the banyan (the abode of Dakṣāmurti Śiva), the margosa (that of the goddess Kālī), the pipal, the vāgai or the sirissa (that of Durga), the Kadamba (that of the god Muruga), and the vengai tree, considered as a favourite habitation for gods, and under whose shade marriage negotiations are carried).—**Raghavan, V.**, "Kāyastha," *MA*, VI, pp. 160-162 (Adds to the castigation of the Kāyasthas noted by MM. P. V. Kane in his paper in *MA*, I, 740-43, the satires of Kṣemendra in his *Kālāvilāsa* and the *Narmamāla*).—**Raghavan, V.**, "The Game 'Chikri Billa'," *MA*, VI, p. 140 (In connection with the article of Charu Chandra Das Gupta, No. 985 above, the author says that the game is common in S. India and is called Paṇḍi in Tamil and Trokkudu (jumping on) Billā, a round piece).—**Rao, H. Srinivasa**, "A Little Known Raft from Central Provinces, India (Illust.)," *Man*, XLII, No. 41 (Used in weed-ridden tanks at Nagri on the Raipur Forest Tramway, C. P., the raft described here is made of 6 or 8 earthenware pots 14 to 16 inches in diameter in two rows fastened together by their necks to small lengths of split bamboo about 4 feet long with green strips of bamboo about 4 feet long as binding rope. There are 3 or 4 of the split bamboos between the two rows of pots and one each on the outer side).—**Roy, M. N.**, "Eastern Frontier Aborigines," *NR*, XVII, pp. 14-20 (Describes the social and domestic life of the aborigines, the Garos, the Khasis and the Jaintis, inhabiting the hill-tracts named after them on the north-eastern border of Bengal).—**Sahu, L. N.**, "The Amanatyas," *NR*, XVIII, pp. 372-374

- (An aboriginal class of people in Jaipur, whose peculiar marriage customs are here described).—**Sahu, L. N.**, "Bhumiya Marriages," *MII*, XXIII, pp. 173-74 (Marriages among the Bhumiya of Orissa are of two types: the one by capture, the other by asking. The article describes the second type of marriage).—**Sayers, Sir Frederick**, "Nomad Tribes of South India: from a Policeman's Point of View," *JRCAS*, XXX, pp. 158-164 (They fall into two clear-cut segments, foreign and local. The former are known as Lobadis, Sugalis, Khanjar Bhats, Jodhpur Maharattas, and Iranis. The latter include the Koravars, Yerukulas, Nakkalas, Pamulas, Kuruvikarars, Kepmaris, Thottia Naiks, Waddars, Padiyachis etc. . . They are all of the same stock as the European and even English gipsies, and the gipsy dialects are reducible, according to Dr. Miklosich, to a single neo-Indian dialect. The nomads, says the author, are rightly classed as criminal tribes and describes some of the confidence tricks played by them).—**Shah, Shantilal Nagindas**, "Gujarathni sarva Komona Hānikāraka sāmājīk Rīrivājo āne Rudhio: tenā Sudhārana upāyo," *FGST*, VIII, pp. 53-74; 199-216 (In Gujarati. Harmful customs and usages prevailing among Gujaratis and the means of their eradication).—**Sharma, Dasharatha**, "Identification of the Birāhan," *PO*, VIII, pp. 110-111 (Holds that Birāhā is the name of an old Rajput tribe, now almost extinct, which once ruled over the tracts forming the boundary of Rajputana, the Punjab and Sindh, probably the Varahāsādyā mentioned in Someśvara Paramāra's inscription of V. 1218).—**Sharma, Dasharatha**, "Cīrañjīva's Patron a Gond?" *IHQ*, XIX, p. 68 (Disagrees with Dinesh Chandra Bhattacharya in his identification of the Gaudas from whom Cīrañjīva's patron Yaśavantasīmha was descended with Gonds. The Gaudas are one of the well-known 36 clans of the Rajputs).—**Sitapathi, G. V.**, "Soras," *JAHS*, XIV, pp. 1-16 (Continued from the previous volume (See *BIS* 1942, No. 1007). In this instalment the author deals with the Sora conception of the human soul, their magico-religious interpretation of pathology, and their practice of medicine. He holds that there is nothing common between the Sora medical lore and the Ayurvedic system of medicine of the Hindus of the plains).—**Srikantaiya, S.**, "The Agaria," *TO*, XV, pp. 55-59 (A full length review of *The Agaria* by Verrier Elwin (See *BIS* 1942, No. 964) in the course of which the reviewer observes: "This volume on the life, customs, jurisprudence, and other aspects of the dwellers of the Maikal Hills and the lonely zamindars of Bilaspur, whom Mr. Elwin calls "The Agaria", i. e. black-smiths or iron smelters, is a distinctive contribution to Indian Ethnology—a result of close association, steady perseverance, and intimate personal knowledge").—**Sundaram, A. L.**, "The Todas—the Aborigines of the Nilgiri Hills," *IGJ*, XVIII, pp. 64-78 (The Todas are a pastoral tribe of South India living on the slopes of the Nil-

giri hills. The word Toda is the anglicised form of Thothar or Thothuwar by which name this community is known. Perhaps 'Thothuwar' is an altered form of the word 'Yathawar' the well-known pastoral community of the Hindu epics, whose hero-chief was Lord Krishna. The Todas claim an Aryan ancestry. At their funerals prayers are read from a palm-leaf *MS.* the language of which seems to have some resemblance to Pāli. The author here describes their manners and customs, language, religion, family life, occupation, food, dress and appearance).

ETHNOLOGY

1031. Majumdar, D. N., *Races and Cultures in India*, Allahabad, Kitabistan, 1943, 299 pp. From the Introduction: "The present study deals with the races and cultures of India . . . The first two chapters deal with raciology in India. The rest are devoted to the study of cultures particularly that which is lived by the majority of people, the tribes and the less advanced castes."—Goetz, Hermann,
1032. "Ethnology as a Supplementary Science to Indian Historical Research," *TIHC*, 1941, pp. 341-345 (Explains how ethnology, which is fast becoming a historical science, can be of special help in
1033. Indian historical research).—Kosambi, D. D., "Race and Immunity in India," *MA*, VI, pp. 29-33 (Surmises that considerations of climate and diet may account for the remarkable health reported to be prevalent among the Hunzas, but is more inclined to stress selection, heredity and isolation).—Mann, Stuart E., "The Cradle of the 'Indo-Europeans'; Linguistic Evidence," *Man*, XLIII, No. 64 (Attempts from names of wild animals, trees and plants, domestic animals, and incidental data, including the names of some tools and devices and facts suggestive of their mode of life—all taken from words of their original speech reconstructed by scientific processes—to arrive at an approximation by a process of elimination of the primitive home of the Aryans, which, the author believes, must have had a temperate climate owing to the existence of names for the four seasons: 'The universal occurrence of spring tide ritual in Europe indicates a sudden onset of spring as in Central and Eastern Europe, where one week the landscape is completely devoid of any green vegetation, the following week everything is green').—Peake, Harold J., "The Cradle of the Indo-Europeans," *Man*, XLIII, No. 124 (Apropos Mann's contribution on the same (See No. 1034 above) the present writer concludes that there is nothing in Mann's paper "to contradict the possibility, first advanced by Schrader, that the Aryan languages were first spoken by the inhabitants of the Steppes of Turkistan and
1036. South Russia").—Shah, P. G., "Ethnological Origin of the Solanki Rajputs," *JGRS*, V, pp. 128-144 (Under the following headings: Ethnological Outlook; Indo-Aryans; the Pre-Historic

Period ; Conflict between Pre-Aryans and Indo-Aryans ; Conflict between the Ruling and the Priestly classes ; Advent of the Rajputs ; Rajputs in Puranas ; Rajput culture ; Ethnological evidence ; Vedic origin ; Numerical strength ; Blood group tests ; Solanki Rajputs ; Continuity of Chalukyan Races and conclusions).

FOLKLORE

1037. Joshi, S. J., *Kahāvala Kosa aurā Suktīyan*. Sangamner, S. G. Joshi, 1943, 182, 24 pp. (In Hindi. Hindi proverbs with Marathi equivalent).
1038. — "A Short Anthology of Indian Folk Poetry," *MII*, XXIII, pp. 41ff (Gleanings from translations of Folk Poetry by anthropologists such as J. P. Mills, J. H. Hutton, N. E. Perry, W. V. Grigson, Verrier Elwin, W. G. Archer, Mary Fuller, Shamrao Hivale, R. V. Russell and Hiralal, Durga Bhagvat, Devendra Satyarthi, and L. N. Sahu with an introductory note by W. G. Archer).
1039. — "An Indian Riddle-Book," *MII*, XXIII, pp. 267-315 (The editor, W. G. Archer, observes that this is less a survey of the Indian riddle as a whole than a selection of riddles from certain major tribes. The importance of the riddle to anthropology is that it is at once an expression of sensibility and a clue to interests. If each tribe is regarded as having in some degree its own pattern of culture, riddles are one of the ways in which that pattern is most clearly seen).
1040. — "Anthology of Marriage Sermons," *MII*, XXIII, pp. 106-110 (Too few of these formal speeches delivered during the marriage ceremonies have been recorded. This short Anthology indicates the possibilities in a fruitful field of research).
1041. — "Betrothal Dialogues," *MII*, XXIII, pp. 147-156 (Symbolic dialogues in use among the Kharias of Ranchi district in Chota Nagpur when they are settling the marriage of a boy and a girl).
1042. — Archer, W. G., "Baiga Poetry," *MII*, XXIII, pp. 46-60 (Baiga poetry falls into three main groups : the Dadaria or little two-lined songs, the longer dance poems of which the Karma is the chief type, and the large body of songs which centre in the marriage system. Choice specimens are here reproduced).
1043. — Archer, W. G., "Comment," *MII*, XXIII, pp. 1-3 (Principles to be followed in translating folk-poetry. The best method is that of Arthur Waley, *viz.*, to make a series of versions in which the literal meaning of the translation corresponds with the literal meaning of original, and in which the images are never added to or subtracted from).
1044. — Archer, W. G., (Tr.), "Santal Poetry," *MII*, XXIII, pp. 98-105 (Marriage songs and Bir Seren or jungle songs sung by the Santals at their annual *sendas* or hunting councils and on occasions of *bittaha* or social outcasting).
1045. — Archer, W. G., "The Heron will not twirl his moustache," *JBORS*, XXIX, pp. 55-73 (Gives a short account of village poetry of Chota Nagpur,

- which differs from the poetry of the Hindu castes (which is domestic and feminine and has no connection with dancing) in that it is public being associated with dancing, is sung by men and women together and uses hardly any mythology, and makes a plea for its collection and printing so as to serve a twofold purpose—to preserve village culture while making the villager literate).—Archer, W. G., and Prasad, Sankta, "Bhojpuri Village Songs," *JBORS*, XXIX, Appendix, pp. 93-164 (Collected from Kayasth households in Shahabad District, Bihar, 1940-41—Nos. 149-285 and continued from the previous volume. See *BIS* 1942, No. 1023).
1047. —Bhagwat, Durga, "The Riddles of Death," *MII*, XXIII, pp. 342-346 (Different from other riddles they are long and monotonous songs sung on the death of a male member of the community. They form a unique feature of the primitive folk-lore of the Central Provinces, and though they deal with death there is no trace of fear and tragic emotion about them).—Carvalho, Agostinho de, "Folclore dos Karens de Assam, e da Birmania," *BEAG*, II, pp. 15-17 (In Portuguese. Folklore of the Karens and the Burmese suggestive of age-long enmity between the two peoples).—Chakrabarti, S. N., (ed.) and Goswami, D. (Tr.), "Śrī Hastamuktāvali," *JARS*, X, pp. 22-25 (Text with translation).—Elwin, Verrier, "Epilogue," *MII*, XXIII, pp. 81-89 (The author puts down his reactions to the views expressed by W. G. Archer in his 'comment' pp. 1-3 of the same issue with regard to Folk Poetry and its translation into English. See No. 1043).—Elwin, Verrier, "Folklore of [the Bastar Clan-Gods (Illust.)," *Man*, XLIII, No. 83, pl. E (Discusses the folklore connected with the Angas, the most widely regarded among the Bastar Gods by the aboriginal population; describes their manufacture and enumerates their functions, and holds that the Anga worship has developed out of the cult of the dead and in particular from the custom of using the corpse carried on its bier as a means of divination).—Elwin, Verrier, "Supplementary Note on the Betrothal Dialogues," *MII*, XXIII, pp. 154-156 (To the dialogues recorded by W. G. Archer, the present writer adds the ones collected by him in Central India and Orissa—from among the Pardhans of Mandla, Bhuiyas of Bonai State, Juangs of Pal Lahara and Dhenkanal, and the Bastar tribes).
1053. —Elwin, Verrier, and Archer, W. G., "Extracts from a Riddle Note-Book," *MII*, XXIII, pp. 316-341 (Among others the authors have included the Muria, Santal and English riddles).
1054. —Emeneau, M. B., "Studies in the Folk-Tales of India," *JAOS*, LXIII, pp. 158-168 (Some origin stories of the Todas and Kotas: the first is a Kota story of the activities of two of the culture heroes of this community, the chief characteristic of which is the motif of peafowl's method of mating, the second a Toda story presenting in addition the motif of the dog becoming struck in copulation, which is paralleled in the Kota collection by a story about an old

- woman Cīr and her trial of three birds as alarms to waken the people in the morning).—Friend-Persira, J. E., "Folk-Songs—The Meriahs," *MII*, XXIII, p. 182.—Fuller, Mary, "Maher", *MII*, XXIII, pp. 111-122 (These songs show what *maher* (mother's house) means to a young married woman. A Marathi saying goes that even gruel at *maher* makes the whole body lustrous—gives it the bloom of health).—Füer-Haimendorf, Christoph Von, "The Role of Songs in Konyak Culture," *MII*, XXIII, pp. 69-80 (The songs reflect Konyak's attitude to many aspects of life, and are the principal and recognized medium through which the individual and the group express their intense emotions).—G(owami), S. D., "An Unknown King of Kāmarūpa," *JARS*, X, p. 84 (A king of Kāmarūpa enchained by the Rakshasa Bhīma is said to have been released by Bhīmaśankara in answer to the prayers of the Devas).—Hate, C. A., "Some Punjabi Folk-Songs," *JUB*, XI, Pt. IV, pp. 125-148 (The forty-seven songs included here give a true picture of the social life of the places at which they are collected—Lahore and Amritsar. They are grouped into four main divisions according to the time or occasion in one's life: 1) Holar songs, i.e. songs sung after the birth of a child, 2) marriage songs, 3) seasonal songs, and 4) miscellaneous).—Karwal, G. D., "Punjabi Poetry," *AUM*, XXII, Pt. 2, pp. 58-74 (Gives samples of Panjabi lyric poetry, *geet*, *bait*, *boli*, and *kafi*, which contains pieces of great charm and beauty, which by the simplicity of their construction, the melody and readiness of their words, and the directness of their appeal, contribute to the delight of the Punjabi people).—Mills, J. P., "Folk-Songs—As War Songs," *MII*, XXIII, p. 182.—Mitra, Sarat Chandra, "Studies in Bird-myths—New Series No. IX: On a Punjabi Myth about Peacock's Pride and Foolishness," *QJMS*, XXXIV, pp. 217-219 (How a hungry jackal, enraged by the jeering remarks of a well-fed peacock, pounced upon her and ate her up. The moral).—Mitra, Sarat Chandra, "Studies in Bird-myths—New Series No. IX: On an Ancient Indian Didactic Myth about the Indian Sparrow Hawk's Intelligence and Cleverness," *QJMS*, XXXIII, pp. 329-331 (In which Rājā Sibi yields a quantity of his own flesh to a sparrow hawk equal in weight to the pigeon's and saves by this act of self-sacrifice the life of both the hawk and the pigeon).—Mitra, Sarat Chandra, "Studies in Plant-Myth—New Series No. VIII: On the Kharia Rite for "Marrying" or sanctifying Fruit-trees," *QJMS*, XXXIV, pp. 74-75 (The Kharias, an aboriginal people, who have ethnic affinities with the Mundas, look with abhorrence on children not born in wedlock. Under the influence of precisely the same feeling, the orthodox Kharias do not eat the fruits of the trees which have not been ceremoniously "married" or sanctified. This ceremony is here described).—Mitra, Sarat Chandra, "Studies in Plant Myth—New Series No. IX: On the Ancient Greek Myth about the Metamorphosis of the

- Youth named Hyacinthus into Hyacinth Flower," *QJMS*, XXX-IV, pp. 220-222 (The body of Hyacinthus who had been struck dead by a flying disc, was transformed into a purple blossom by the touch of Apollo. The author explains the symbolism of the Hyacinth blossom).—Mookerjee, Ajit, "Bengal Folk Drawings and Paintings," *CR*, LXXXIX, pp. 41-45 (Describes ritualistic drawings such as Ālipanā, Vratas, Vrata-Ālipanā, pata, 'hieroglyphic', Jādu-patua, and kālighāt-patua).—Pantulu, N. K. Venkatesam, "The Story of the Asuras," *QJMS*, XXXIII, pp. 312-328; XXXIV, pp. 57-67; 205-216 (Takes the reader through the whole range of the interesting literature dealing with the Asuras, a people, who belonged to the same stock as the Devas, but who differed from the latter by their materialistic outlook on life as opposed to the spiritual outlook which characterized the Devas).
1068. —Prideaux, Edwin, "Mother Kosi Songs," *MII*, XXIII, pp. 61-68 (The songs included here are expressive of the reactions of the simple people to contact with the overhanging presence of this divinity, who visits their land meting out punishment, giving rewards, striking with dead terror, and often with whims difficult for her subjects to comprehend).—Satyarthi, Devendra, "My Village Still Songs—A Glimpse of Panjabi Folk-Songs," *MII*, XXIII, pp. 41-46 (The song of Noora, the shepherd: Noora's sweet heart, a daughter of the soil, is angry; he feels his God is angry. And when she laughs, God laughs).—Siddiqi, Aslam, "The Hurs and their Poetry," *AP*, XIV, pp. 262-264 (Analyses the poetry of the Hurs, a brotherhood which came into being about 70 years ago and which consists mainly of Sindhi and Balochi tribes, with a view to gain an insight into their character).—
1071. Scrinivas, M. N., "Some Tamil Folk-Songs," *JUB*, XII, Pt. I, p. 48 (These songs the bulk of which are dirges were collected in the villages round about Chidambaram on the Coromandel Coast. They reflect the cultural confluence of Christianity, Islam and Hinduism, all of which have come together on the Coromandel Coast).—
1072. "The Importance of Collecting Proverbs," *MII*, XXIII, p. 174 (The proverbs are not only reflections of life: they also play an active part in it).—
1073. "Uttara Kannada Jilleyalī Nāḍuvarallī Bāḷikēyallirūva Hāḍugaḷu," *JK*, XXI, pp. 351; 353 (In Kannada. Folk-songs of the Nāḍuvars (a high caste) of North Kanara, Songs sung while husking and winnowing).

GENEALOGY AND CHRONOLOGY

1074. Apte, B. D., "Ādhisamvatsara-Nirṇaya," *BISMO*, XXIV, Pt. II, pp. 53-54 (In Marathi. Notice of a paper in the Peśva Daftar concerning the fixation of the Ādhi-Samvatsara or nodal year).
1075. —Barani, Syed Hasan, "The Jalālī Calendar: Tārīkh-i-Jalālī or Maliki," *IsC*, XVII, pp. 166-175 (Since the older systems were

- defective, Jalāl-ud-din Malik Shah got his astronomers to fix by accurate observation the correct length of the solar year, and in the light of their findings to regulate and reform the calendar so that the civil year may exactly correspond with the actual solar year. As a result the length of the solar year was found to be 365 days, 5 hours and 49 minutes, and on this basis a new Jalālī or Malikī calendar was worked out. By the combination of the formulae 7 I 29y and 8 I 33y, they succeeded in bringing the civil year into accord with the real solar year).—Chaudhuri, J. B., "Sanskrit Poet Gaṇapati II," *PO*, VIII, pp. 139-142 (Holds that Gaṇapati whose verses are quoted in the *Saduktikarṇāmṛta*, *Sūktimuktāvalī* and *Subhāsitāvalī* cannot be the same as Bhānukara's father Gaṇapati whose verses are quoted in the later anthologies for the reason that while Bhānukara flourished in the first half of the 16th century and his father a little earlier, the SK was composed in A. D. 1205, the SM in the 13th century A. D., and the SS in the 15th century A. D.).—Davar, Sohrab P., "The Week : Its History and Antiquity," *ILQ*, XIII, pp. 227-231 ; XIV, pp. 29-33 (Having originated in Asia, it is said to have been imported from Alexandria together with the names of the individual days by the Greeks, who formally divided the month into three decades. Thanks to the influence of Mithraism, the week came to dominate the whole of Europe before the birth of Christ).—Ghosh, A., "Seals of an unknown Dynasty from Nālandā," *IHQ*, XIX, pp. 188-189 (Two fragmentary seals found at Nālandā mention two names in giving the genealogy of a ruler : Lavkhāṇa and Jariva. These names also occur in the coins of the Hūṇas, which suggests a possible identification of the former with the latter rulers).
1079. —Gode, P. K., "Rāghava Āpā Khandekar of Puṇyastambha—His works and Descendants (from A. D. 1750 to 1942)," *ABORI*, XXIV, pp. 27-44 (Rāghava, whose works are hardly known to Sanskritists, flourished in the latter half of the 18th and the first quarter of the 19th century. The Scindhia Oriental Institute has two MSS. of his *Khetakṛti* copied in A. D. 1838. Rāghava wrote three other works besides).—Gode, P. K., "Sābāji Pratāparāja, a Protégé of Burhān Nizam Shah of Ahmadnagar, and his Works—between A. D. 1500 and 1560," *ABORI*, XXIV, pp. 156-164 (Identifies Sābāji Pratāparāja, the author of *Parāśurāmapratāpa*, *Bṛghvaśamaśākhā*, and *Bhargavācānaśpikā* with Sābāji Pratāp Rai, an officer of Burhān Nizam Shah (A. D. 1510-1554), who conferred on him the title of Pratāpa Rāja).—Gode, P. K., "Some Authors of the Ārde Family and their Chronology—Between A. D. 1600 and 1825," *JUB*, XII, Pt. II, pp. 63-69 (Records some contemporary evidence about Kṛṣṇabhaṭṭa Ārde, the celebrated logician (a Karhāḍa), which establishes the fact that he lived in Benares about the close of the 18th and the beginning of the 19th century. He was presumably a signatory to the Sanskrit address

- presented to Warren Hastings in 1796 by the Benares Pandits).
1082. —Gode, P. K., "The Personal History of Raghunātha Mahādeva Ghāte (A. D. 1650-1730) together with an Analysis of his Nirṇaya-ratnāvali," *JUPHS*, XVI, Pt. II, pp. 76-88 (Sketches the career of Raghunātha Mahādeva, a scholarly Karsada Brahman from Hārdi, whose descendants continued the learned traditions of his house for full two centuries, and then proceeds to give an analysis of his Nirṇayaratnāvali).
1083. —Hamidullah, M., "Intercalation in the Qur'ān and the Ḥadith," *IS*, XVII, pp. 327-336 (Objects to the assertion in the article on the Jalālī calendar (No. 1075 above) that intercalation was of too purely a secular nature to have elicited any direction on the part of the Prophet on the ground that the Qur'ānic references are of too comprehensive a nature to leave this question undiscussed. So apart from the numerous mentions of the stages of the moon "for the reckoning of years and time," there are clear indications of the tropical year and intercalation even in the Qur'ān).
1084. —Kincaid, C. A., "The Romance of the Indian Calendar," *JRAS*, 1943, pp. 255-259 (Explains the peculiarities of the Hindu, Muslim, and Persian calendars. The Hindu year covers 354 days only and the defect is remedied by inserting seven intercalary months in 19 years. The Persian calendar was introduced by Akbar in A. D. 1555 and is known as the Fasli year. The Parsis have no week days, but they have twelve months each of 30 days. To these five more days, known as Gathas, are added).
1085. —Mankad, D. R., "Chronology of Kali Dynasties," *PO*, VIII, pp. 87-99, 177-187 (Applies the test of 'the Manvantara-Chaturyuga method' to the Post-Mahābhārata Magadha dynasties down to the rise of the Guptas, and shows that the Purāṇic treatment of these dynasties is absolutely trustworthy).
1086. —Mookerjee, Dharendra Nath, "The Genealogy and Chronology of the Early Imperial Guptas," *TIHC*, 1941, pp. 176-179 (Endeavours to show that 'Fleet's epoch of Gupta era is hopelessly incorrect and that Edward Thomas' epoch of A. D. 78 for the Gupta dates and the Vikrama era for the Valabhi grants approach nearer the truth and that the epoch of the era introduced by the Gupta Vikramāditya is the well-known Vikrama era of 58 B. C. and also the epoch of the Kota or Mālava-gana era is identical with the Sree Harsa era of 458 B. C. mentioned by Alberuni).
1087. —Narahari, H. G., "The Date of the Raghuvamśadarpāṇa of Hemadri," *BraALB*, VII, pp. 215-216 (Holds that the upper limit for the date of the work as provided by the Adyar Library MS. cannot be later than A. D. 1500).
1088. —Nath, R. M., "Chronology of the Kings of the Bhatera Copper Plates," *JARS*, X, pp. 5-13 (The chance discovery of an old manuscript—Hattanather Pāñchāli—has helped the present writer to reconstruct the history of the Hindu kings of Sylhet, and settle definitely the chronology of the kings mentioned in the Bhatera plates. He assigns the powerful king Keśavadeva to

1089. A. D. 1219 and the Bhatera plates to 1227).—Raghavan, V., "Date of the Ratirahasya," *IHQ*, XIX, pp. 72-73 (If the passage in Somadeva Suri's *Yastilakacampu* written in A. D. 959 may be taken to refer to the work *Ratirahasya*, the limit of the latter's date may be pushed up to A. D. 959).—Rao, R. Subba, "The Eastern Ganga Era and Connected Problems," *TIHC*, 1941, pp. 181-187 (Holds that the Ganga Era like the Maukhari Era was started after the fall of the Imperial Guptas at the end of the 5th century in or about A. D. 499 as against the views of Muzumdar who places the Era between A. D. 550 and 557).—Sarma, M. Somasekhara, "The Ganga Era," *IC*, IX, pp. 141-148 (After establishing from internal evidence of the grants of the Early Gangas certain facts of their history, the author proceeds with the help of the astronomical data furnished by the Siddantam and Tekkali plates of Devendravarman to decide upon the initial year of the era, which the established facts of history place between Śaka 421 and 432 or A. D. 499 and 510. On this basis the lunar eclipse mentioned as having taken place in G. E. 195 must have been the one recorded in the month Magha in Ś. 618-19 or 13th Jan. 696-97. So deducting 192 from Ś. 618-19 we get Ś. 426-27 or A. D. 504-05 for the initial year of the Ganga Era).—Sastry, R. Shama, "Kalpa or the World Cycle," *JGJRI*, I, pp. 7-20 (A kalpa in its origin meant an eclipse-cycle of nearly 19 years and not a period of 1,000 divine yugas of 4,32,000 years, as believed by the commentator Skandaswāmi and the authors of the astronomical Siddhāntas).—Sastry, R. Shama, "The World-Cycle," *JISOA*, XI, pp. 115-215 (On the basis of the definition of yugas, manvantaras, and kalpas according to the Amarakośa the author recasts the original scheme of a Kalpa as follows: 2,000 Ayana-yugas or $2,000 \times 6 \times 2 \times 14$ days or $2 \times 2 \times 6 \times 14,000$ days with 24×14 or 336 intercalary months make a day-kalpa and a night-kalpa to Brahmā. Since 14,000 days are equal to 38 years nearly we may say that 24×38 years with 336 intercalary months or 940 years make a day-kalpa and a night-kalpa to the creator. If we take a parva to be equal to $14\frac{1}{2}$ days or so then the duration of a kalpa would come to 500 years nearly or to 1,000 years taking day-kalpa and night-kalpa together).—Sharma, Dasharatha, "Fixing of two important Dates in the History of the Jodhpur State," *JIH*, XXII, pp. 16-17 (The dates in question of the death of Rāo Jodhājī, from whom the State of Jodhpur takes its name, and of his equally famous grand-father Rao Chūndājī, viz., V. Ś. 1545 and 1475 respectively).—Sircar, S. C., "Kṛta," *IC*, IX, pp. 186-187 (Apropos A. S. Altekar's view that the Kṛta era may originally have been started by a king of that name (*IC*, XXIII, pp. 42-52) and D. N. Mookerjee's rejoinder in *MA*, V, pp. 229-34, the author favours the latter's conclusion that the Kṛta must be taken in the sense of 'the years of Kṛtayuga' ushered in by Kalki).—

HEURISTICS

1096. Agarchand and Nabata, Bhanwarlal, *Aitihāsike Jaina-Kāvya-Sangraha*. Calcutta. Rev. in *IHO*, XIX, pp. 288-289 by Dasharatha Sharma : "The book is useful for historical as well as philological studies. It is a valuable source-book bringing before our eyes through its Kāvya, the story of the development of Svetāmbara religious bodies, specially the Kharata-ragaccha during the last one thousand years or so and the contacts that they established with many important rulers of the period . . . Especially interesting are the Kāvya dealing with the Jaina ācāryas who influenced the religious policy of Akbar . . . On the philological side its value is even greater, for it gives useful examples of Rājasthāni as it was spoken from the 12th to the 19th century A.D.).—Gense, J. H., and Banaji, D. R., (Ed.), *The Gaikwads of Baroda. English Documents*. Vol. VIII. Anandrao Gaikwad. Bombay, D. B.
1097. Taraporevala, 1943, 564 pp.—Joshi, C. V., (Ed.), *Historical Selections from Baroda State Records*. Vol. II. (1819-1825). Sayajirao II. Baroda, State Records Department, 1943, xii, 900-1091 pp. Rev. in *MA*, VII, pp. 47-48 by P. K. Gode : "The present volume covers the period of six years of the reign of Sayajirao II. In the brief but critical Introduction Prof. Joshi has given us an admirable analysis of the selections, which helps the readers to understand the varied historical contents of these selections. Besides the English abstracts which facilitate the use of the Records even by readers not knowing Marathi, the Editor has added many other useful features such as glossaries of difficult forms and words and *Indexes* (Marathi and English, not to say fine illustrations, viz., (1) Picture of Sayajirao II ; (2) Photo of Coins of Sayaji Rao II ; (3) Photo of Bhandra Palace ; (4) Photo of Bhimnath Mahadeo Temple, Baroda ; (5) Pictures of Chhatrasing Jamadar".—Krishnamaechariar, Sir V. T., *Speeches*. Baroda, Information Office, 1943, 184 pp. Rev. in *NR*, XIX, p. 160 by S. R. Galea : "... enables us to follow the ideas that inspire the reformatory activities of the Dewan."—Minorsky, V., *Tadhkirat Al-Mulūk*. London, Luzac, 1943, 218 ; 130 pp.—Potdar, D. V., *Mahārāṣṭra Sāhitya Parisad Itihāsa vṛttavibhāga va Sādhana-vibhāga*. Poona, M. S. Parisad, 1943, 37, 128 pp. (In Marathi). Report on research in Marathi literary problems.—Roy, Nirod Bhushan, (Ed.), *Poona Residency Correspondence*, Vol. VIII. Daulatrao Sindhia, 1804-1809. Bombay, Government Central Press, 1943, 40, 456 pp. Rev. in *MR*, LXXV, p. 142 by B. N. B. : "With the publication of these three volumes this indispensable series of "English Records of Maratha History" reaches the year 1810, and there remain only three volumes . . . to complete the story down to the extinction of Maratha independence. The Bombay Gov-

- ernment deserve our cordial thanks for its enlightened policy of making these records available to the public in such a handsome form and under the most authoritative historical editorship available anywhere. The introductions to the volumes are learned, critical, and truly helpful, while the topographical and personal notes, the chronological tables, alphabetical list of writers and addresses, and long index added to each volume indicate that the editors have spared no pains to smooth the path of those who will utilize these precious original sources".—**Sarkar, Sir Jadunath**, (Ed.), *Poona Residency Correspondence*. Vol. VIII. *Daulat Rao Sindhia and North Indian Affairs, 1794-1799*. Bombay, Government Central Press, 1943, 36, 280 pp. Rev. in *IHQ*, XIX, pp. 391-392 by A. C. Banerjee: "In his illuminating Introduction to Vol. VIII Sir Jadunath brings out clearly the difficult problems which arose in Northern India after Mahadji Sindhia's death, and explains the reactions of events in Southern India upon the fortunes of the Marathas in Hindustan. His justification of the policy of Non-intervention pursued by Sir John Shore in the rivalry between the Marathas and the Nizam will be read with great interest".—**Sinh, Raghubir**, (Ed.), *Poona Residency Correspondence*. Vol. X. *Daulat Rao Sindhia and North Indian Affairs, 1800-1803*. Bombay, Government Central Press, 1943, 54, 456 pp. Rev. in *IHQ*, XIX, pp. 391-392 by A. C. Banerjee: "Dr. Raghubir Sinh's exposition of the weaknesses of Sindhia's power provides a key to many political and diplomatic puzzles of the period."—**Acharya, P.**, "Historical References Relating to Orissa in Sandhyākara Nandi's *Ramācaritam*," *JAS*, X, pp. 49-55 (Discusses the historical references found in verse 45, Chapter III and in the Commentary on *Sindhā* in verse 5, Chapter II, and concludes that these references fully establish the historical facts concerning Orissa at the close of the 11th century when the Kesari kings of Utkala were finally crushed by the Ganga Kings of Kalinganagar. The exact date of the conquest is S.S. 1040 or A.D. 1118-19).—**Aiyangar, A. N. Krishna**, "The Acyutarāya-bhyudaya of Rājanātha Diṇḍima," *BraALB*, VII, Pt. I, pp. 57-64; Pt. II (Serial publication. This is an historical Kāvya in 12 cantos describing the early life, career, and achievements of the Emperor Acyutarāya of Vijayanagara. The present volume contains the index to half-verses and the introduction).—**Apte, D. V.**, "Mahābaleśvarkar va Citrāva Gharānyā sambhandhim Patrem," *BISMQ*, XXIII, Pt. III, pp. 90-92 (In Marathi: Two letters dated 26-8-1702 and 2-9-1729 bearing on monetary matters concerning the Mahābaleśvarkar and Citrāva families).—**Askari, Syed Hasan**, "The Political Significance of Hazin's Career in Eastern India," *BPP*, XLIII, pp. 1-10 (Gives abstracts of letters from the *Dasturul-Insha* of Shaikh Ali Hazin, the celebrated Persian Poet and scholar of the mid-eighteenth century, who was

- forced by a revolution in his own country to flee to India in 1147/1733, and who died at Benares in 1180/1760 'equally admired and esteemed by Muslims, Hindus, and the English inhabitants of that city. The letters include those written to Shaikh Hasan, to Raja Ram Narain, the deputy governor of Bihar, and to Shujaudaula).—**Bagchi, P. C.**, "Ba'urah or Baruzā?" *IHQ*, XIX, pp. 266-269 (Improves on the reading and interpretation of this word as given by H. C. Ray and Hodivala. Ferrand's reading of this word in his revised translation of portions of Al Ma'sūdi's work as *Barūza* would suggest the persianized form of Varāha "boar," and Varāha was a favourite title of the Gurjara kings whether of the Pratihāra or other lines).—**Banahatti, Srinivas Narayan**, "Madhyaprānta Sarakārcā Daptarakhānā," *MSP*, XVI, pp. 12-17 (In Marathi. A paper on historical material in some Maratha archives in the Central Provinces).—**Banerji, Anil Chandra**, "A Contemporary Account of the Origin of the first Anglo-Maratha War," *IIRC*, XX, pp. 31-33 (English version of a statement prepared by the Ministerial party of Poona at the request of Colonel Upton in January, 1776, throwing light on the rebellion of Raghunath Rao, the tragic murder of Narayan Rao, and the origin of the First Anglo-Maratha War).—**Banerji-Sastri, A.**, "Lassen on Fictitious and Apocryphal Reports concerning India," *IHQ*, XIX, pp. 50-61 (Translated from the original German. The reports of the 'fictitious' kind are contained in the Epopees in which the campaign of Dionysos to India is chanted; those of the 'apocryphal' kind are in the fabulous history of Alexander the Great, erroneously attributed to Kallisthenes, his companion in arms. Of the epopees only one has survived, viz., that of Nannos in forty-eight cantos. But its worthlessness is indisputably demonstrated by the patent fact that Nannos had no Indian tradition before his eyes, and used his own fictions borrowed from Greek mythology. As to the biography of Alexander only the data therein produced on the authority of a Theban scholar, who had lived at Taprobane as a prisoner for six years, are partly worth credibility, though in them also fiction and truth are commingled).—**Bhat, B. V.**, "Rājvāde va Dikṣit Gharāṇyācā Kāgada," *Sdk*, XII, Pt. I, p. 169 (In Marathi. Continued from previous volume (See *BIS* 1942, No. 1143)—discussion on Rajwade and the historical documents of the Dikṣit family).—**Burnay, J.**, "À-propos de l'auteur de la recension Bradley de la Grande Chronique l'Ayuthia," *BSOS*, XI, Pt. I, pp. 144-147 (In French. On the author of the recension Bradley of the Grand Chronique d'Ayuthia).—**Chaghatai, M. A.**, "An old Copy of an Adil Shahi Farman to Shahji Bhonsle," *IIRC*, XX, pp. 11-12 (This document in Persian purports to grant the village of Indapur to Śāhji Bhonsle, the father of Śivāji by Sultan Muhammad, son of Ibrahim Adil Shah of Bijapur (A. D. 1625-1659). It be-

- longs to the Satara Museum Collection, now deposited in the Deccan College, Poona).—**Chaghatai, M. A.**, "Sixteen Persian Documents concerning Nazarbar (Nandurbar) in Khandesh," *IHRC*, XIX, pp. 15-20 (Belonging to the Satara Historical Museum, the documents concern grants of land to persons residing in Sultanpur or Sarkar Nazarbar, the present Nazarbar situated 32 miles north-west of Dhulia. They range from A.H. 1074 or A.D. 1664 to A.H. 1152 or A.D. 1738 and relate to the reigns of Aurangzeb, Shah Alam I, Farrukhsiyar, and Muhammad Shah).
1117. —**Chaghatai, M. A.**, "Study of some of the Persian Manuscripts in the B. I. S. mandala," *BISMO*, XXIV, Pt. II, pp. 89-100 (Describes four of the MSS. from the collection of the Mandal—MSS. of the Rauzatu's Safa, Ta'rif-i-Hussain Nizam Shah, an Anthology, and Mirat-i-Sikandari, giving an idea of their historical importance).—**Chakravarti, Chintaharan**, "A hitherto-unknown Version of Simhāsanaadvāitāśika," *IHQ*, XIX, pp. 63-67 (This interesting version of the work in a Bengali MS. with the Bangiya Parishat of Calcutta gives through the mouths of the statuettes fixed to the throne a running account of the life-story of King Vikrama. The names of these statuettes are different from those in other versions as also the introductory story as to how King Bhoja came upon the throne of Vikrama).—**Datta, K. K.**, "An Unpublished Letter to Sir Edward Hughes," *IHRC*, XX, pp. 39-42 (Dated 12-9-1782, contains an account of the capture of the Dutch settlement of Trincomali by the English, 1782).—**Deshpande, Y. K.**, "Bibliothèque Royal de Belgique madhila Bhārataviśayaka Grantha," *BISMO*, XXIV, Pt. II, pp. 49-51 (In Marathi. Gives a list of old and rare books relating to India in Portuguese, Dutch, and French in the Bibliothèque Royal de Belgique such as Jesuit letters, accounts of travels, reports on the political condition of India, Inquisition etc.—all of the 17th century).—**Deshpande, Y. K.**, "Dusre Bājirāvāñcā Kautumbika Patra-sangraha," *BISMO*, XXIV, Pt. IV, pp. 73-77 (In Marathi. Publishes some family letters of Baji Rao II).—**Ghosal, V. N.**, "Character-sketches in Bāṇa's Harṣacarita," *IC*, IX, pp. 1-19 (Bāṇa's historical descriptions in the *Harṣacarita* show his vivid sense of realism triumphing over his literary heritage of artificial convention. Much the same remark applies to Bāṇa's characterisation of historical figures in the same work. In his formal estimates of the kings, queens, princes, courtiers, hermits and others who fill his canvas, Bāṇa closely follows the prevailing *Kāvya* model, but the detailed accounts of their career often illustrate with striking vividness the distinctive traits of their character. The author illustrates this statement with Bāṇa's character sketches of Puṣpabhūti, Prabhākaravardhana, Rājyavardhana, Haṇṇa, Yeśovati, Rājyaśri, the kings of Gauda and Malawa, Bandī, Kumāragupta and Mādhavagupta, and of the holy men Bhairavācārya

1123. and Divākaramitra).—Ghoshal, U. N., "Dynastic Chronicles of Kashmir," *IHO*, XIX, pp. 27-38; 156-172. (Continued from previous volume, the article deals with Kalhana's *Rājatarangīnī* and its sources. In his final estimate of Kalhana the writer observes, "Among authors of historical Kāvya Kalhana occupies a unique position by virtue of his knowledge of military science, his exact topography and genealogical statements, his attention to chronology, the individuality of his wonderful series of historical portraits, his impartial judgment on the characters of the past as well as the present, and lastly his approach towards historical criticism).—Giles, Lionel, "Dated Chinese Manuscripts in the Stein Collection. VI. Tenth Century (A. D. 947-995)," *BSOS*, XI, Pt. 1, pp. 148-173. ("There are very few Buddhist canonical texts, but a considerable variety of miscellaneous prayers, eulogies, certificates, letters, contracts, calendars, inventories and so forth. The general impression one obtains is of a period of gradually increasing poverty and political unrest in which the civilization introduced by the Chinese is seriously threatened, and Buddhism, though still maintaining its position as the dominant religion, has greatly degenerated since the palmy days of the early T'ang dynasty.")—Gupte, Y. R., "Nānāsāheb Peśveanim Kelele Divyavarūn Nikāla," *Sdk*, XII, Pt. 1, pp. 63-64. (In Marathi. A letter to Raghuvīrabhaktaparāyana Rājāsīrī Lakṣmaṇa Bāba of Chaphala from Balāji Bājirao to the effect that property confiscated from Govind Vithal and Mahipat Bhagavant, when the Peśva was camping at Savanār, had been returned to the owners).
1126. —Gupte, Y. R., "Pratāpsinhā Mahārājāmyā Bhetivisayincem Patra," *Sdk*, XII, Pt. 1, pp. 182-184. (In Marathi. Letter of Balavantarao Malhar regarding the visit of Pratāpsinhā Mahārāja).
1127. —Gupte, Y. R., "Srimanta Nānāsāhebānēl Sanad," *Sdk*, XII, Pt. 1, pp. 62-63. (In Marathi. Granted to Sayyad Habibulla by Nānāsāheb Peśva on 17th June 1756).
1128. —Halim, A., "Two Aligarh MSS. of the Makhzan-i-Afgani," *TIHC*, 1941, pp. 377-383. (Describes the two MSS. which when combined give the most complete text of the Makhzan, a work which gives an account of the Lodis and the Surs, written by Niamatullah, who displays rare gifts of a historian).
1129. —Halim, A., "A Farman of Emperor Shahjahan," *IHRC*, XIX, pp. 56-60. (Describes the farman now deposited in the Subhanullah Collection of the Muslim University Oriental MSS. which fills a gap in the history of Shah Beg Khan, as he is styled 'the custodian of Bilgrām Pargana and those in the vicinity').—Hayavadana Rao, C., "General Joseph Smith's Letters," *IHRC*, XX, pp. 58-62. (An 18th century army officer contemporary and opponent of Hyder Ali).
1131. —Hodivala S. H., "Studies in Indo-Muslim History—Tarikh-i-Masumi," *JSHS*, VI, pp. 329-349. (These are corrections and re-interpretations of Elliot's rendering of Tarikh-i-Masumi in his *History of*

1132. *India*, Vol. I).—Jaffar, S. M., "A Farman of Ahmad Shah Durrani," *IHRC*, XIX, pp. 114-119 (The Durrani who established themselves at Kandahar after the murder of Nadir Shah in 1747 issued firmans in the style of the Mughal Emperors. The one described here is by Ahmad Shah Durrani granting a piece of land to Shaikh Muhammad Taqi Qadiri and his disciple in A. H. 1169. Written in Nastaliq hand, it contains 6 lines of 30 words each).
1133. —Joshi, S. G., "Bavadhana-Kadam Sete, Vadilapanācā Nirṇaya," *BISMO*, XXIII, Pt. III, pp. 63-65 (In Marathi. A petition concerning the rightful descent in the family of Bavadhana-Kadam Sete. It is dated 4-6-1695).—Joshi, S. N., "Mahipatrāo Kavade—Devālayādi Dharmakṛtyem," *BISMO*, XIII, Pt. III, pp. 57-62 (In Marathi. Eight letters of Mahipatrāo Kavade to Vināyaka Dikṣit Patwardhan Gosāvi dated 16-2-1752, 18-3-1752, 21-3-1752, 1-5-1752, 1-7-1752, 10-8-1752, and 1-2-1752 concerning amounts and sundry matters about religious establishments).
1135. —Joshi, S. N., "Peśvāicyā Uttarārdhacā Povāḍa," *BISMO*, XXIV, Pt. IV, pp. 70-72 (In Marathi. Publishes a Povāḍa relating to the latter days of the Peśvas).—Joshi, S. P., "Mārvāḍi Kavi va Marāṭhī Itihāsaprasidha Vyakti," *Sāk.*, XII, Pt. I, pp. 178-181 (In Marathi. Poems in old Mārvāḍi on some Marāṭha historical personages : on Sivaji by "Mohakamasimha Medatiya," on Malharrāo Holkar by Kargidānā, and on Jayappa Sindē by 'Sevaka Pirājaji').—Joshi, Vijaya Chandra, "Records of the East India Company 1600-77, as a Source of Indian History," *TIHC*, 1941, pp. 412-427 (On the importance of the study of the East India Company's records for writing the history of the Mughal period).—Joshi, V. V., "Bājirāo Ballāl yās Virubāicem Patra," *BISMO*, XXIII, Pt. III, pp. 114-116 (In Marathi. Letter of Virubhai to Bājirāo I).—Joshi, V. V., "Nāna Fadnavisa Yāncem Patra," *BISMO*, XXIII, Pt. III, pp. 115 (In Marathi. A letter from Nānā Fadnavis to Baburāo Apte of Satara dated 29-12-1777).—Kavyavinod, L. P. Pandeya, "Two palm-leaf *Paṭṭas* of the time of the last Chauhan Ruler of Sambalpur-Atharagarh," *IHRC*, XIX, pp. 111-113 (The palm-leaf *paṭṭas* were issued in V. S. 1903 (A. D. 1846) by Mahārāja Nārāyan Singh Deva, the last king of the Chauhan family of Sambalpur (1833-1849), granting the Gaontia of Balpur, Jeora and other villages to Pandit Bhola Nath Pandeya. They are written in Oriya).—Krishnarao, B. V., "Avantisundarikathā and its historical value," *TIHC*, 1941, pp. 204-211 (From a fresh *MS.* of the Avantisundarikathā, it is now found that Bhāravi and Dāmodara are two different persons, and that prince Viṣṇuvardhana whom Bhāravi introduced to Daṇḍin was the Cālukya Prince who later founded the Eastern Cālukya line).—Lewis, Bernard, "An Epistle on Manual Craft," *LC*, XVII, pp. 142-151 (The eighth epistle of the first series of the *Rasūl al-Ikhwān as-Safā* is devoted to the

- consideration of the practical crafts. This is the earliest record we possess containing a classified survey of the trades and crafts of mediaeval Islam, and is, despite its somewhat abstract and philosophical treatment, a most valuable document for the economic history of the Islamic lands).—**Maratheancea Itihasacim Sadhanem**, Kh. 26. **Bhamborkar Bhonsle Daftar**, *Sdk.*, XII, pp. 85-132 (In Marathi. Materials for the History of the Marathas Bhamborkar Bhonsle Daftar. Continued from previous volume (See *BIS* 1942, No. 1181), consists of three letters, viz., 57 to 59, dated 2nd September 1690, 24th September 1690, and 6th October, 1690.).—**Mitra, Kalipada**, "Historical References in Jain Poems," *TIHC*, 1941, pp. 295-302 (Indicates incidental references to historical personages in the collection of Jain poems named "Aitihasik Jain Kavya-sangraha", composed in Apabhramsa. Mention is made in particular of three Suris, Jinaprabha, Jinadeva, and Jinacandra, and to the patronage of Jain scholars by Muhammad Bin Tughluq).—**Mitra, Kaliprasad**, "Jaina Kavitavō mē Itihāsika Prasanga," *JSB*, X, pp. 25-33 (In Hindi. Historical materials in Jaina poems).—**Nadkar, G. B.**, "Nādkār Gharānyācē Ināmācē Sanada," *Sdk.*, XII, Pt. I, pp. 59-62 (In Marathi. Publishes two sanads dated A. D. 1699 and 1733, granted to Sambhaji Baji Karkhanis, making over to him the village of Gugulavāḍa in Māvala as inām).—**Narain, Brij and Sharma, Sri Ram**, "Extracts from a Contemporary Dutch Chronicle of Mughal India," *JBORS*, XXIX, pp. 36-54 (Continuation of De Laet's account (See *BIS* 1942, No. 1188) which tells the story of Khusrāu's rebellion and of the circumstances leading to Jehangir's marriage with Mehr-un-Nisa, the widow of Sher Afghan, the future Nur Jahan).—**Nigam, K. C.**, "Letters of Mufti Khalil-ud-Din," *IIRC*, XIX, pp. 65-67 (Famous mathematician and astrologer, Khali-ud-Din was born at Karori in the district of Lucknow in 1785 and was appointed ambassador by Gazi-ud-din Haider, the first king of Oudh. He figures prominently in the political transaction of Oudh with the English from 1826-30. A few letters of his were recently discovered, and excerpts from them are published here to convey the nature of their contents).—**Poleman, Horace I.**, "Three Indic Manuscripts," *Library of Congress Quarterly Journal*, I, No. 4, pp. 24-29, pls. 1-4 (The first is one of the oldest and finest specimens of MSS. of the *Kalpasaṅgraha* (now owned by the Library of Congress) dated V. S. 1509, i.e. A. D. 1452 consisting of 110 folios, and measuring 11¹/₄ x 3³/₈ with 41 miniatures in colour, belonging to the 'Western Indian' school of painting. The second is a MS. entitled *Candanarājāri Cōpāi*, a Hindi poem about King Candana, dated V. S. 1801 (A. D. 1744) with illustrations, in the Jaipur style; the third is an old Gujarati text of the *Śālibhadra-carita*, dated V. S. 1833 (A. D. 1776), the story of the Jaina Prince Śālibhadra

1150. with 69 coloured plates).—Poona, "Puṇe Nagara Saṁśodhana Vṛtta," *BISMO*, XXIV, Pt. I, pp. 8, 75-186 (In Marathi. History of Poona, divided as under: General, families, wards, temples and maths, gardens and bridges, buildings, municipal administration. GENERAL: Potdar, D. V., Puṇyāntilaprācīna Niśānyā, pp. 75-77—ancient relics of Poona: 1) cave temples and architectural monuments, and 2) inscriptions and literary references to Poona; Mujumdar, G. N., Puṇyāntila Jamīna Mojaṇī, pp. 77-83—Hand-measurement in Poona; Patwardhan, P. N., Puṇyāce Aurangzebkalīna Nāva Muhiyābād, pp. 83-84—Muhiyābād, name of Poona in Aurangzeb's days; Acharya, K. V., Puṇem yethīla kāhim jūnī Māhiti, p. 85—Historical information of some eight old families in Poona; Acharya, K. V., Nunjābā va Munjābācā Bōja, p. 86—On Munjābā's Lane in Poona; Potdar, D. V., Puṇyāntila Dona Tofā, pp. 86-87—A note on two old guns buried at the Old Prison in Poona; Karve, C. G., Śirālā-ṣeti Sambandhīn Vyājya, pp. 87-90—Dispute re. Śirālā Ṣetis; Karve, C. G., Puṇem Sāhārāmtīla Gharapatti māfci yādi, pp. 90-93—List of persons exempted from the payment of Property Tax during the regime of the Peśvas, such as priests, artists, etc., FAMILIES: Joshi, S. N., Tulaśibāgvāle yānci kāhim Mūla Hakikat, pp. 93-100—Some original information about the family of Tulaśibāgvāle; Joshi, S. N., Govinda Hari Joṣiyāncā Vādā va vāṁśa, pp. 100-111—G. H. Joshi, his family, and genealogy; Karve, C. G., Malhārbāvā Śrānti Samegemdi, pp. 111-113—A Sāstri in the employ of the Peśvas, A. D. 1797; Gupte, Y. R., Kāveribalsāheb Peśve yāncā Mīlakati, pp. 113-116—Inam properties of Kāveribai Sāheb Peśve, wife of Appāsāheb Peśva, the adopted son of the tenth wife of Bājirāo II; Purandare, K. V., Puṇyācā Kulakarnyāncā Kulakāṭa, pp. 116-117—Document concerning Kulkarni of Kasaba Petha, Poona; Karve, C. G., Munyeri Pāṭil-Kulkarnyamadhīla Karāra, pp. 117-119—An agreement between Munyeri Pāṭil and Kulkarni of 26th Jan. 1792; Karve, C. G., Ek Śivakālīna Mahajara, p. 119—An appeal dated 20th June 1692; Karve, C. G., Sarkāri Juvacā Kaul, pp. 119-120—An order allowing the use of a plot of ground for recreational purposes, 28-3-1724. WARDS: Karve, C. G., Munjerisā Abhayapatra, p. 120—An abhayapatra of Chchatrapati Śāhu and Balāji Bājirāo dated 2nd June 1740 to Babe Deshmukh Despande; Joshi, S. N., Sukravāra Peṭheci Vasulī, p. 121—Account of the collection of taxes in the Sukravāra Peṭha Poona, dated 3-12-1790; Patwardhan, P. N., Rāstāpeṭheci Vasulī, p. 122—Account of the collection of taxes in Rāstāpeṭha, Poona, dated A. D. 1829; Purandare, K. V., Peṭha Aṣṭāpura Urpha Mangalavāra, pp. 123-124—Statistics of homesteads and population in Aṣṭāpura or Mangalavāra Peṭha, Poona, dated c. S.S. 1739; Purandare, K. V., Nānācyā

Petheci Vasāhat, p. 124—Nānā petha colony, 15-6-1789 ; Purandare, K. V., Guruvāra Petha, p. 125—Information re. Guruvāra Petha ; Joshi, S. N., Pīr Seikhsalyācem Bhikāṣem, pp. 125-126—Collection of alms on behalf of Pīr Seikh Salla, Poona. **TEMPLES AND MATHAS** : Purandare, K. V., Pārvaṣcā Nandī va Vītthāl-vādicā Vītthoba, p. 126—Gives the name of the sculptor of the two pieces as Nibāji Abekar, Poona, 9-9-1765 ; Purandare, K. V., Śrīai Ādipurīācem Puṇyāñlīla Sthāna, pp. 127-130—Account of the expenses incurred in connection with the *sthāna* of Śrīai Ādipurīā, Poona, 1796-1799 ; Purandare, K. V., Peśvātila Nānakapantī Matha, p. 130—A Sikh Matha established in the regime of the Nānā Sāheb Peśva, Poona ; Karve, C. G., Modicā Gaṇapati, p. 131—So named because it is in the vicinity of Modi's garden, Poona, and was installed by Modi ; Karve, C. G., Kedāreśvar, pp. 131-132—Land grant, etc. to the temple of Kedāreśvar by Śāhu, Poona, 3-6-1722 ; Gupte, Y. R., Kedāreśvarāce Kāhi Prācīna Avaśeśa, pp. 132-134—Ruins of Kedāreśvar, one of the three most important temples in Poona ; Potdar, D. V., "Puṇyāñtila Keska Vītthoba," p. 135—The temple built by the disciples of Acyuta Mahārāja Keskar, d. c. 1850 ; Joshi, L. N. and Joshi, S. N., Khuneā Murli-dhar, pp. 135-142—Describes the image installed in A. D. 1797 by Dādā Gadre, Poona ; Joshi L. N., Śrī Kṛṣṇeśvar, pp. 142-144—The temple in Poona, built by Kṛṣṇa Śāstri, an Andhra Brahman, in his own name ; Joshi, L. N., Kāśikārāñce Lakṣminayanāñce Mandira, pp. 144-146—The temple built by Ātmārāma Bhatta Kāśikār Vaidya, who also installed the image ; Khare, G. H., Jogeśvari, Bendre, pp. 146-151—Record of disputes settled in a court of law from the daftar of B. D. Bendre, pujari of the Jogeśvari temple, Poona, from A. D. 1642 to 1795. **GARDENS AND BRIDGES** : Karve, C. G., Vasantabāg, p. 151—A garden dating from the Peśva times, Poona, 16-11-1793 ; Karve, C. J., Rādhābāici Bāg, p. 152—Included in the list of gardens in the Peśva Daftar, Poona ; Joshi, S. N., Sangama Pulāce Udghātana, p. 152—Opening ceremony of the Sangama bridge on 17-6-1830 ; Joshi, S. N., Sukravārapetha Tophakhāna, pp. 153-154—Description of the arsenal, Poona, 3-10-1782. **MUNICIPAL ADMINISTRATION** : Karve, C. G., Dōn Kabāl Patrem, p. 154—Two sale deeds relating to land in Budhavāra Petha, Poona, 20-8-1780 ; Joshi, S. N., Kotruda yethil ghar-vikri, p. 155—Sale deed of a house, etc., Poona, 20-11-1785 ; Joshi, S. N., Guruvāra Pethetila Sutara rājagurucā gharāci kharidī, pp. 155-156—Sale deed relating to the house of Rājaguru, Poona, 7-12-1770 ; Karve, C. G., Tulasibāge javaḷi Gaekvada ghara, p. 157—Sale deed relating to a house in Tulasibag, Poona, 16-8-1777 ; Karve, C. G., Sadāśiva Pethetila Rājebahādurāncā Vāda, p. 158—Details of the Rājebahādur's vāda, Poona, 7-9-1850 ; Karve, C. G.,

- Municipālīti sthāpana honyā pūrvīmā Pūnyācā Kārabhāra, pp. 160-175—Administration of the city of Poona before the establishment of the Municipality).—Qureshi, I. H., "An Afghan account of Anglo-Afghan Relations (1836-42)," *IHRC*, XIX, pp. 119-121 (Gives a resume of a MS. bearing the title of *Akbar-namah*, in the Delhi University Library, purporting to be the work of Hamid Kashmiri written in imitation of Firdawsi's *Shah-namah*, expatiating on the exploits of Prince Muhammad Akbar Khan, the son of Amir Dost Muhammad of Afghanistan during the struggle consequent on the revolt of Shah Shuja, supported by the British, leading to Dost Muhammad's surrender and exile in India and his final restoration).—Sajan Lal, K. A., "The Akhbari-Malwa," *IHRC*, XX, pp. 53-56 (Pre-Mutiny newspaper published in Marathi and Urdu every Tuesday).—Sajan Lal, K. A., "A Few Newspapers of Pre-Mutiny Period," *IHRC*, XIX, pp. 128-132 (Deals with four pre-Mutiny papers, *Jamīn-akbar*, *Fawaid-un-nazirīn*, *Qiran-us-sadain*, and *Delhi Urdu Akbar*, giving both Indian and foreign news, the second and third giving in particular information of Mulraj's activities, his capture and death).—Saran, Parmatma, "A Farman of Farrukhsiyar," *IHRC*, XIX, pp. 74-79 (The firman granting a piece of land in the pargana of Sandi in the Sarkar of Khairbad to Saïyed Karam Ullah, who sheltered a large number of medicants and pupils, dated the 27th of Shaban, in the 6th year of his accession April 10, 1717).—Saran, P., "A Farmān of Farrukh Siyar," *IC*, XVII, pp. 441-444 (The farmān begins with the sacred name of Allah in vermillion, flanked a little below by the Royal Seal to the right and the sovereign's name to the left. The object of the farman is an assignment of some land by way of maintenance to the assignees).—Sarma, R. Madhava Krishna, "Some rare works in the Anup Sanskrit Library," *ABORI*, XXIV, pp. 227-230 (1) The *Rājaprasniyanātyapādabhañjikā* of Padmasundara, author of *Akbar-lāhishngāradarpana*. The MS. consists of two folia with 52 lines of 60 letters each. 2) *Jahāngravinedaratnākara* of Rāya Paramānandarāya, a protégé of Jahangir, consisting of 10 leaves with 10 lines per page. 3) The Hanumangarh fort inscription in Persian script which records that the fort was built by Rāya Munohara Rāya in Hijira 1009 in Jehangir's reign. 4) Bhairavabhattopādhyāya's Kannada-Vritti on the *Rgvedasarvānukramāṇi*. The MS. consists of 36 folia with 10 lines per page. Extracts from all the four are appended).—Sastri, K. A. Nilakanta, "Some Dutch Charters from the Golconda Region," *IHRC*, XX, pp. 6-8 (Invites attention of scholars to scores of charters issued by Golconda authorities to the Dutch East India Co., and now published in the Dutch original in the volumes of *Corpus Diplomaticum Neerlandico-Indicum* of which five have already appeared in the Dutch periodical *Bijdragen*

tot de Taal. Though these charters make no contribution to the story of internal revolutions, they give exact dates and names of the rulers and officers who issued these charters, and thus serve to correct the inaccurate chronology of the indigenous sources).—

1158. Sen, S. N., "Confession of a Dacoit," *CR*, LXXXVII, pp. 13-18 (This is a translation of a Deposition made by Muhammad Husain, a common decoit, before Henry Lodge, the Commissioner of Sunderbans for suppression of robberies, on the 14th January, 1789. Muhammad Husain and two of his confederates suffered the extreme penalty, while Muhammad Hayat, the brain of the gang, was transported to Penang. The gang operated over a wide area from the banks of the Baleswar in Bakerganj District to Bhulua Pargana in the neighbouring district of Noakhali).—
1159. Sen, S. N., "Two Sanskrit Memoranda of 1787," *JGJRI*, I, pp. 32-47 (When news reached this country of the impeachment of Warren Hastings, his Indian friends hastened to testify to his great qualities, and there poured forth numerous testimonials of his solicitude for the welfare of the Company's subjects. Two of these from Benares, reproduced in the present article, refer in general terms to what Warren Hastings had done to earn their gratitude).—
1160. —Shaikh, C. H., "A Descriptive Handlist of the Arabic, Persian, and Hindusthani MSS. belonging to the Satara Historical Museum at present lodged at the Deccan College Research Institute, Poona," *BDCRI*, IV, pp. 246-262 (These are religious works, translations from Sanskrit (Mahābhārata in Persian and Yogā-vāsiṣṭha), histories of the Mughals, Bahamanids, and Gujarat Sultans, letters, etc.).—Shaikh, Chand Husain, "Was the Mir'āt-i-Sikandari Revised by the author himself?" *NLA*, VI, pp. 193-196 (Holds that the second category of MSS. of Mir'āt-i-Sikandari came into being not in the last century but before 1038/1629, most probably in 1022/1613, when the author himself revised the work, making a good deal of improvement in the text).—
1162. —Shejwalkar, T. S., "A Ballad on Bhau and the Panipat in Hindustani," *BDCRI*, IV, pp. 161-185 (The hero of the Ballad is Sadāśivarāo Bhau Pēva. Though fabulous it is important in that certain facts emerge and are known for the first time: the actual place of crossing the Jumna, names of local chiefs ranged on one side or the other, the actual place of the combat, the troubles in the Maratha camp, and the relations between Najā-barkhān, Abdus Samad Khan, and Kutubjang).—Shore, S. A., "A Farmān of Shah Alam," *IHRC*, XX, pp. 45-47 (Assignment of a village in the district of Patna in A. D. 1763).—Sinha, N. K., "New Light on the History of North-east India," *CR*, LXXXVI, pp. 50-52 (A review of *Prachin Bangala Patra Sankalan* (Records in Oriental Languages, Vol. I—Bengali Letters). Editor, S. N. Sen. Published by the University of Calcutta. See *BIS* 1942, No. 1126. "These letters cover a dark period, illustrate the cur-

- rents and cross-currents of personal and local rivalry and give us a graphic idea of the chaos in the North-East of India during these years of woe and troubles in Cooch-Bihar, the anarchy in Assam, the troubles in Cachar, the Bhutanese encroachments, the Burmese incursions and the resultant anarchy and disorder".—
1165. "Śrī Rāmadāśiñci Aitihāsika Kāṇḍa Pareṃ." *RR*, XXI, pp. 1-2 (In Marathi. The historical letters of the Rāmdāśi sect. Historical material in the letters of some families of Chaul, Narsipur etc.,—mostly administrative and commercial).—Verma, B. D., "A Farmān granted to the Sayyids of Vatva," *TIHC*, 1941, pp. 435-436 (Records a donation of money and land for the expenses of the Rauza of Qutb-ul-Aqtab, situated at Vatva near Ahmedabad by Emperor Muhammad Shah).

HISTORIOGRAPHY

1167. Chatterji, Nandalal, "Modern Schools of Historiography," *MR*, LXXIII, pp. 49-51 (Examines the scientific, Futurist, materialist, race and anthropogeographical theories of history, and points to a new orientation in the method and outlook of the modern historian, which is the result of the mutual co-operation between various branches of learning like history, anthropology, geography, literature, sociology and economics).—Joshi, Anandrao, "The Late Y. M. Kale, an eminent Historian of C. P. and Berar," *MR*, LXXIV, pp. 70-71 (Life sketch of the historian of C. P. and Berar, among whose published works are the *History of Berar* and the *History of the Nagpur Province*, Bhonsla's *Bhakar*, and Vol. V of the *Poona Residency Records*).—Venkatarangayya, M., "A History of Āndhra," *JAHC*, I, pp. 24-25 (Plea for a comprehensive history of Āndhra dealing with its varied phases and their inter-connections, and with the evolution of its political and administrative institutions and of its culture and art).

VEDIC STUDIES

1170. a) SAMHITAS : Apte, V. M., "Some Problems regarding Sāmagāna that awaits Investigation : a Statement," *BDCRI*, IV, pp. 281-295 (A thorough study of one particular Sāmagāna involves the study of that gāna as chanted in all the extant śākhās as also the study of provincial variations in the mode of chanting prevalent in one and the same śākhā).—Apte, V. M., "Sound-records of Sāmagānas—a Prospect and Retrospect," *BDCRI*, IV, pp. 296-314 (An account of the sound-records of Sāmagānas made by the Deccan College Postgraduate and Research Institute).—Apte, V. M., "The 'Spoken Word' in Sanskrit Literature," *BDCRI*, IV, pp. 269-280 (Adduces evidence from Vedic sources to prove that the Vedic Indians knew the art of writing in the sense of numerical

- notation and the alphabet. There is 'the tell-tale word *akṣara* occurring in all periods of Vedic literature,' and 'Buhler takes the occurrence of this word in the Pāli canon as evidence of the knowledge of writing.' But the ancients preferred the 'spoken word' in the transmission of Sacred literature because of their 'implicit faith in the unlimited—almost divine—power of *Vac* or the 'spoken word'".—Chitrav, Siddeshvar Shastri, "Vedāntīla Kāhim Naṣṭa zālele Vargocāra," *BISMO*, XXIII, Pt. IV, pp. 58-64 (In Marathi. On the pronunciation of certain letters in the Vedas now lost).—Coomaraswamy, A. K., "Prāṇa-Citi," *JRAS*, 1943, pp. 105-109 (Attempts an interpretation of *AV*, X, 2, 8c, d, and 26, which taken together read literally, "who is that god who, having piled a piling in the person's jaws, ascends to the sky? Atharoan the Purifier, sent (them) forth upward from the brain, from the head").—Garge, D. V., "The Contribution of the Śābara-Bhāṣya to Rgveda Exegesis," *BDCRI*, IV, pp. 315-328 (Treatment by Śābara of the Rgveda passages cited in his Bhāṣya. Continued from *BDCRI*, III, p. 546 (See *BIS* 1942, No. 1256). Śābara was influenced by the canons of Etymology laid down by Yāska, and was inclined to interpret Rgveda verses as well as words in a sense suited to ritualistic purposes).—Garge, D. V., "Did Śābara Belong to the Maitrāyaṇīya School of the Yajurveda?" *BDCRI*, IV, pp. 329-339 (Gives a comparative table of citations in the Śābara-Bhāṣya with their possible sources in the various Yajurveda Samhitās, betraying the author's decisive preference for the Maitrāyaṇīya Samhitā).—Karmarkar, A. P., "The Fish in Indian Folklore and the age of the Atharvaveda," *ABORI*, XXIV, pp. 191-206 (The *lāṭhāna* of the dynasty of the Minas, the fish was also a religious symbol of the Mohenjo-Darīana. It formed one of the eight forms of Śiva, as it was one of the eight constellations of the Mohenjo-Daro Zodiac. But most important of all, the story of *Manu's Flood* helps to decide on the age of the Atharvaveda and the close of the Indus Valley culture. The fish also plays a prominent part in the socio-religious life of the Hindus during the later period).—Krishnamoorthy, K., "Religion of the Veda," *QJMS*, XXXIV, pp. 37-48 (Deals primarily with the Rgveda in which, says the author, "a development is noticeable in the conception of the godhead. The idea of god gradually developed from polytheism through henotheism, ultimately to some sort of monotheism which in the end gave place to pantheism").—Pillai, P. K. Narayana, "An Examination of Variants in Later Samhitās of Mantras cited by Pratikās in the Aitareya Brāhmaṇa and not traced to the Rgveda," *BDCRI*, IV, pp. 340-357 (Supplement to his previous paper (See *BIS* 1942, No. 1288). Gives a classified list of variants accompanied by critical remarks).—Raja, C. Kunhan, "Education in the Vedic Age," *QJMS*, XXX-III, pp. 263-269 (As outlined in the eleventh section of the first

- book of the Taittiriya Upaniṣad, one of the best known portions of the entire Vedic literature, which contains the instructions which a teacher gives to his pupils at the termination of their studies).
1181. —Raja, C. Kunhan, "R̥gveda-vyākhyā Mādhavakṛta," *BraALB*, VII, Pt. I, pp. 473-478; Pt. II, pp. 489-504 (Serial publication).
1182. —Sarma, B. N. Krishnamurti, "The Ancient Tamils and the Vedic Faith," *JTSM*, III, Nos. 2-3, pp. 23-35 (That faith in the Vedas and acceptance of the sanctity of Āgamas, recognition of Varnāśrama, Karma, etc., are not only unopposed to the Tamil genius, but are actually inculcated in the oldest Tamil classics is sought to be proved from internal evidence furnished by one of the most ancient and greatest works in Tamil, viz., the *Tolkāppiam* which shows that these beliefs and customs prevailed in the Tamil country during its author's lifetime).
1183. b) UPANISADS: Chintamani, T. R., "Kauṣītaka and Sāṅkhāyana Upaniṣads," *AOR*, VII, pp. 1-18 (Discusses the difference between the two classes of Upaniṣads, and tabulates the readings of the Sāṅkhāyana, where they differ from the Kauṣītakas).—Gadgil, M. D., "Is Bhagavān Śaṅkara the author of the Bhāṣyam on the Isa Upaniṣad, going under his name?" *PQ*, XIX, (From a close analysis of the mantras 9, 10, and 11 of the Isa Upaniṣad, the author calls in question the common belief that the existing Bhāṣya on this upaniṣad was the work of Śaṅkara).—Mitra, Jagadish Chandra, "A Postscript on the Sāvitrī Upaniṣad," *IC*, X, pp. 79-82 (Gives further reasons in support of his contention that the Sāvitrī Upaniṣad of a later date, as mentioned in the *Muktika Upaniṣad* and published at the Nirṇayaśagar Press, is really an Atharvāṇic treatise in spite of its Sāmavedic Śānti).—Patankar, R. K., "Śrīmad Yājñavalkya Gītā Upaniṣad ani Śrī Yājñavalkya-Sahadharminī," *BISMQ*, XXIV, Pt. II, pp. 41-49 (In Marathi. Notices a Gītā Upaniṣad ascribed to Yājñavalkya, and a commentary thereon).—Srivastav, Saligram, "Dārāśikoh ke Pārsi Upaniṣad," *NPP*, XLVII, pp. 179-186 (In Hindi: Comments on Dara Shukoh's translation of Upaniṣads into Persian).—"The Vaisṇavo-pāṇiṣads. Tr. by T. R. Srinivasa Aiyangar, and G. Srinivasa Murti," *BraALB*, VII, Pt. II, pp. 73-80; Pt. III, pp. 81-96; Pt. IV, pp. 97-128 (Serial publication continued from Vol. VI, p. 72).
1189. —Varadachari, K. C., "Psychology in the minor Upaniṣads," *JSVOL*, IV, pp. 85-102 (Whatever may be the metaphysical explanations of the manifold nature of reality as revealing matter, souls and their Lord Brahman, the capital fact is recognised in the Upaniṣads that the evolution of individual life and mind consists in the actual perception of the integral unity of matter and mind in the organism. The psychical controls, and is conditioned by the physical, and the interaction between the psychical and the physical is not only constant but also inevitable).

EPIC STUDIES

1190. a) MAHABHARATA: *The Mahābhārata*. For the first time critically edited by Vishnu S. Sukthankar (Aug. 1925—Jan. 1943) and S. K. Belvalkar (since April 1943). Vol 2. *The Sabhāparvan*, being the second book... critically edited by Franklin Edgerton. (Fascicules 13 and 14 of the whole work). Poona, Bhandarkar Oriental Research Institute, 1943, lxvii, 517 pp., 6 pls. Rev. in *JAOS*, LXVI, pp. 267-269 by M. B. Emeneau: "Edgerton's introduction to this second book is the most important piece of general exposition of the problems of editing the Mahābhārata that has appeared since Sukthankar's great introduction to the first book. He reiterates, on the basis of his own editorial work, the principles first worked out by Sukthankar. In one or two points he finds it possible to go beyond Sukthankar. He finds that 'no scribe, no redactor, ever knowingly sacrificed, a single line which he found in his original,' in other words, 'any passage, long or short which is missing in any recension or important group of MSS. as a whole, must be very seriously suspected of being a secondary insertion.' (xxxiv-xxxvi). He examines the application to the critical text of the term 'fluidity' and affirms the historical reality of the text (against such questionings as those of Sylvain Lévi; xxxvi-xxxvii). Kosambi's rehandling of the concept of 'fluidity' in *JAOS*, LXVI, 112f. only shows, by its introduction of an anecdote about Sukthankar's attitude towards his text of the *Ādiparvan*, that Sukthankar and Edgerton saw eye to eye in this matter in spite of differences of phraseology." Also in *BSOS*, XII, Pt. 2, pp. 458-459 by E. J. Thomas.—Sitarāmayya, S., *The Mahabharata Story Narrated in English*. Trichinopoly, G. V. P. Press, 1943, 18, 639, 311 pp. Narrates the main story, the story contained in what he considers to be layer I.—Agastya, Pandita, "Bālabhārataṁ, with 'Manohara', a commentary by Salva Timmaya Daṇḍanātha," *JSS*, IV, pp. 1-16 (This is a poem in 20 cantos, dealing in detail with the story of the Mahābhārata. The poet was patronised by King Pratāparudradeva of Warangal (A. D. 1292-1323) and is credited with 74 works, one of them being the "Pratāparudrayaśobhuṣaṇam". Salva Timmaya was a minister of Kṛṣṇa Deva Rāya of Vijayanagar (16th century A. D.). His commentary is now published for the first time).—Devabodha, "Devabodhakṛtamahābhārataṭātparyatikā—Ādiparva," *ABORI*, XXIV, pp. 81-107 (A serial publication).—Edgerton, Franklin, "Tribute from the West," *ABORI*, XXIV, p. 136 (Tribute to the memory of the late Dr. Sukthankar as evidence of the depth and sincerity of his feeling of loss to himself and to the world).
1191. —Katre, S. M., "Dharmopaniṣad in Mahābhārata," *JGJRI*, I, pp. 118-122 (Contentends that in translating 'dharma' as law or religion, 'upaniṣad' as ordinance, and 'abhyupapatti' as fulfilment

- the modern writers have missed something of the inner purport of all the three words by attempting a general translation of the passage as a whole. The base 'abhy-upa-pad' has the root meaning of 'to approach', and when the context shows the object to be a woman, it develops a technical significance of 'to approach for sexual intercourse' for begetting children as a religious duty).
1196. —K(atre), S. M., "Vishnu Sitaram Sukthankar, 1887-1943," *ABORI*, XXIV, pp. 123-135 (Appreciative obituary of the noted orientalist who put in 'seventeen years of silent, successful, and inspiring work over the Critical Edition of India's Great Epic which he had made his own by his brilliant critical acumen, by his wonderful modesty and the complete identification of his life with the great work of which he became the chief instrument and the guiding spirit').
1197. —Kulkarni, E. D., "Unpāṇinian Forms and Usāges in the Critical Edition of the Mahābhārata," *MLA*, VI, pp. 130-139 (Describes non-finite forms, divided into two sections: infinitives, and gerunds).
1198. —Kulkarni, E. D., "Unpaninian Forms and Usages in the Critical Edition of the Mahābhārata," *ABORI*, XXIV, pp. 83-97 (The study of the unpāṇinian forms is one of the chief expedients adopted by the General Editor of the Mahābhārata for the construction of the critical text, to find out a reading which best explains how the other readings may have arisen. The true reading in this case has often proved to be a *lectio difficilior* or an anachronism or a solecism. These unpāṇinian forms fall into several classes according to their nature. The present paper however studies only the 'indiscriminate and irregular use of negative *na* (sometimes *mā* *ma* and *na*').
1199. —"An Old Hymn of Adoration to India—From the Mahābhārata," *JUPHS*, XVI, Pt. II, pp. 1-2 (The hymn of adoration to Bhārata as a land of mighty sovereigns and heroic personages and occurring in the Bhīṣmaparva).
1200. —Moti, Chandra, "Geographical and Economic Studies in the Mahābhārata: Upayana Parva," *JUPHS*, XVI, Pt. II, pp. 7-62 (Attempts to identify the names of various tribal republics and monarchies making their appearance at the time of the Rājāsūya sacrifice for paying tribute to Yudhiṣṭhira).
1201. —(usalkar), A. D., "Vishnu Sitaram Sukthankar," *JBBRAS*, XIX, pp. 89-92 (A sketch of the literary career of the late Dr. Sukthankar who "was not only the 'Father of Indian Textual Criticism' and the greatest scholar of the Great Epic, but also a sound linguist and linguist, an expert in archaeology, epigraphy, palaeography, Sanskrit language and literature, and ancient Indian culture).
1202. —Shende, N. J., "The Authorship of the Mahābhārata," *ABORI*, XXIV, pp. 67-82 (Holds that the Bhṛguvaṅśirases were jointly responsible for the final redaction of the Mahābhārata, for making it a Dharma Śāstra, and a Nītisāstra, and an Encyclopaedia of the Brahmanical traditions, and for preserving its unity in the midst of its manifold diversity).

1203. b) **RAMAYANA** : **Gore, N. A.**, *A Bibliography of the Rāmāyana*, Poona, Author, 1943, vi, 99 pp. Rev. in *IHQ*, XIX, pp. 87-88 by S. K. De : "... an interesting and useful contribution to Epic Studies ... The work gives a compilation of most of the noteworthy publications on the Rāmāyana, including in its scope Text-editions, Translations, Adaptations, and Critical and Literary Notices or Studies in journals or separate publications ... The number of entries is 366." Also in *ABORI*, XXIV, p. 114 by R. D. Vadekar : "handy and useful compilation. The appendix gives many valuable extracts from the works of orientalists, who have studied the epic from various angles of vision".—**Sivananda, Swami**, *Essence of Rāmāyana*. Rikhiresh, The Swananda Publication League, 1943, 244 pp. Contents : Section I—Preliminary. Section II—Synopsis of the seven Kāndas. Section III—Characters of the Rāmāyana. Section IV—Śrī Rām's teachings. Section V—Appendix.—**Aiyar, R. Sadasiva**, "The Rāmāyana in the Light of Aristotle's Poetics," *JUB*, XII, Pt. II, pp. 25-40 (There is no attempt here to apply *a priori* to the Indian epic the canons of Aristotle. The method used by the author is to study "the central situation or conflict, to proceed therefrom to an understanding of it in relation to character, to perceive the bearings of scenes, dialogues and settings on the motif, to grasp the philosophy that underlies and suffuses them, to press on from these to the technique of diction and style ; and crown it all by tracing in it the profile of the age and the writer").—**Sastri, Dewan Bahadur K. S., Ramaswami**, "Geographical and Historical Data in the Rāmāyana," *TIHC*, 1941, pp. 124-125 (In the Rāmāyana we have a clear description of Northern India as well as of Southern India ; the Vānaras were an Aryan colony out of touch with the homeland of Aryan culture, which Lanka was the capital of a Rākṣasa kingdom in the island of Ceylon).—**Sastri, K. S., Ramaswami**, "Rāmāyana as Bhakti Śāstra," *JSS*, IV, pp. 37-41 (Gives chapter and verse to shew why the Rāmāyana should be regarded as Bhakti Śāstra : Pādasevana bhakti (as seen in the citizens of Ayodhya), Dāsyā Bhakti (in Hanuman), Sakya bhakti (in Sugrīva), ātmani-vedana (in Vibhīṣana), and the fullness of all the aspects of Bhakti in Śīta).—**Shende, N. J.**, "The Authorship of the Rāmāyana," *JUB*, XII, Pt. II, pp. 19-24 (Holds that the final redaction of the Rāmāyana was due to the Bhṛgvaṅgīrasas, who in their efforts to galvanize the old Vedic religion and to stem the tide of heterodox religions like Buddhism and Jainism transformed the Bhārata into the Mahābhārata and the Rāmāyana of Vālmīki (2nd to 6th books) into the present epic).—**Venubāikṛta Rāmāyana**, *RR*, XXI, pp. 105-140 (In Marathi. The publication of this rare work by Venubāi, a member of the Rāmādāśī sect, is continued from the previous volume, see *BIS* 1942, No. 1318).

PURANIC STUDIES

1210. —Sarma, B. Ramachandra, *Śrī Devīmahātmya*. Madras, N. Rajam & Co., 1943 (?), 172 pp. Rev. in *MR*, LXXV, p. 383 by Chintaharan Chakravarti: "... popular edition of the *Devīmahātmya* section of the Markandeya Purāṇa together with various accessory matters (like *dhyāna*, *karuṇa*, *stotra*, *rahasyas*, etc.) necessary for a ceremonial recitation of the former. A number of variants are noted generally without making any reference to their sources".
1211. —Barua, Birinchi Kumar, "An Assamese Version of Narāyaṇa-deva's Padmāpurāṇa," *CR*, LXXXVIII, pp. 48-50 (Reproduces some passages from the Assamese recension, which are omitted in the present Bengali edition of the Calcutta University, and points out certain other differences between the two due to dialectical variations).—Dikshitar, V. B. Ramachandra, "The Purāṇas and the Theory of Human Evolution," *AP*, XIV, pp. 27-31 (Discusses the significance for evolutionary theory of the ten mythical avatāras of Viṣṇu, and assesses the importance of the Purāṇa's in this connection as a record of human evolution and historical geology).—Hazra, R. C., "The Saura-Purāṇa," *NIA*, VI, pp. 103-111; 121-129 (Describes the contents of the *S-purāṇa*, a work of the Paśupatas, which is primarily meant for the glorification of Śiva and his consort Pārvatī, and settles the date of its composition as between A. D. 950 and 1050).—

CLASSICAL SANSKRIT

1214. a) GENERAL: Sastri, G. B., *An Introduction to Classical Sanskrit*. Calcutta, Modern Book Agency, 1943, 237, xxvii, pp. Rev. in *ABORI*, XXIV, p. 249 by C. R. Devadhar: "necessarily sketchy ... since it assumes that whatever is written in Sanskrit is literature whether Algebra, Astrology or Astronomy."—Apte, D. V., "The Late Dr. N. G. Sardesai," *PO*, VIII, pp. xiii-xv (Obituary. The subject, the proprietor of the Oriental Book Agency and the *Poona Orientalist*, evinced keen interest in the revival of Sanskrit Studies).—Banerji, Suresh Chandra, "Certain Sanskrit Scholars of Medieval Bengal bearing the name 'Rāmabhadra'," *IHQ*, XIX, pp. 330-343 (Seeks to unravel the confusion in the history of Sanskrit literature arising from the circumstance that the name Rāmabhadra became popular among the Sanskrit scholars of the period immediately following the golden epoch of the intellectual history of Bengal. The author here selects three scholars bearing this name with the distinguishing epithets of Nyāyāṅkara, Sārvabhūma and Siddhānta-Vāgīśa and examines what books were written by each of them).—Gode, P. K., "Some New Evidence Regarding the Date of Jagaddhara—Between A. D. 1275 and 1450," *JSVOI*, IV, pp. 70-73 (The probable

- limits of the date of Jagaddhara, the commentator of the *Mālatīmādhava* and other works, had been fixed by the author between A. D. 1275 and 1450 in an earlier paper. These probable limits are now confirmed by the date of a Nepal MS. of the *Vāsavadattāśika* of Jagaddhara, viz., Samvat 355 (+1118). = A. D. 1473).—Gore, N. A., "Prof. Dr. Har Dutt Sharma," *ABORI*, XXIV, pp. 139-140 (Appreciative obituary of the scholar, whose 'most prominent achievement was the foundation of the *Poona Orientalist*; and who prepared the Descriptive Catalogue of the *Vaidyaka Tantra*, and *Dharmasāstra* manuscripts in the Government MSS. Library at the BORI, and edited fifteen books and wrote valuable papers dealing with many branches of Sanskrit scholarship).—Raja, C. Kunhan, "Mahāmāhopādhyāya Prof. S. Kuppuswami Śāstri 1880-1943," *BraALB*, VII, pp. 205-212 (Obituary. The man and his work).—Raja, C. Kunhan, "S. S. Suryanarayana Sastri," *BraALB*, VII, pp. 29-31 (Obituary with particular reference to his edition of the *Vedāntaparibhāṣa* of Dharmarājādharin with English translation and notes published in the Adyar Library Series).—Raghavan, V., "Mahāmāhopādhyāya S. Kuppuswami Śāstri," *IC*, IX, pp. 194-195 (Obituary. Mentions some of his writings).—Sardesai, G. S., "The Late Dr. Narhar Gopal alias Anna Sardesai, L. M. & S.," *PO*, VIII, pp. v-xi (Obituary. Also traces the history of the Sardesai family).—Tungar, N. V., "Dr. N. G. Sardesai—Anājisāheb—Mahodayānām Paralokavāsi," *PO*, VIII, pp. xv-xix, (In Sanskrit. Obituary).
1224. b) ALANKARA: Krishnamacharya, V., "Alāṅkāramuktāvali by Kṛṣṇayajvan," *BraALB*, VII, pp. 115-122 (This is a rare MS. of a treatise on rhetoric and poetics (now deposited in the Adyar Library) by Sūratu Kṛṣṇayajvan, a protégé of Gobhūrī Nṛsimha, a nephew of Ātreya Rāmarāja, the Vijayanagara Emperor. An interesting feature of this work is the genealogical account it gives of this Emperor, who was a son-in-law of Kṛṣṇadevarāya. The work may be assigned roughly to the latter half of the 16th century A. D.).—Mankad, D. R., "Authorship of Dhvanyāloka," *MA*, VI, p. 211 (Suggests the common authorship of the Kārikas and the Vṛtti in the Dhvanyāloka).—Moorty, K. Krishna, "Sanskrit Theories of Poetry," *PO*, VIII, pp. 9-20 (In this rapid survey of the different schools of Sanskrit Poetics, the author traces the steady growth in the conception of the nature of poetry, from the early beginnings in Bharata, Bhāmaha, and Dandin, where only the exterior of poetry is taken into consideration, to attempts at solving the inner core of it in Vāmana, and its final successful solution in Anandavardhana).—Raghavan, V., "Āśādhara's Kovidānanda with Kādambini," *MA*, VI, p. 140 (Draws the attention of the scholars to the fact that this work has appeared serially in the *Sanskṛta Sāhitya Pariṣat Patrika*, beginning with Vol.

1228. XIII, No. 1).—Raja, C. Cunhan, "Kaumudi—the Commentary on Abhinavagupta's *Locana* on *Dhvanyāloka*—Its author and Date," *PO*, VIII, pp. 37-45 (First establishes the identity of the authors of the *Kaumudi*—a commentary on a commentary on *Anandavardhana's Dhvanyāloka*—and the *Mayūrasandēśa*, a poem in a *MS.* in the Government Manuscripts Library, Madras, who are both described as kings but under different names, *Udaya* and *Śrīkantha*; and then proceeds to show that *Śrīkantha* is the title of a royal family in Malabar (the Chittanjore family) which still bears its Malayalam equivalent, *Kaṭṭan Kora*, and concludes that *Udaya* and *Śrīkantha* were therefore one and the same person, *Udaya* being his personal name and *Śrīkantha* his family title.
1229. *Udaya* is to be assigned to the 15th century A.D.)—Vadekar, D. D., " 'Sthāyibhāva' mhanje 'Sentiment' ki 'Instinct'?" *MSP*, XVI, pp. 257-263 (In Marathi. A discussion on the theory of *Sthāyibhāva*).
1230. —Vadekar, D. D., "The Concept of *Sthāyibhāva* in Indian Poetics (a Psychological Scrutiny)," *ABORI*, XXIV, pp. 207-214 (Holds that the '*Sthāyibhāvas*' of Indian poetics are the 'instincts' or 'propensities' of Western psychology. Both are innate, conative, dispositional factors of the original endowment of the human nature. They are the prime (non-secondary) movers behind all human activities, to which all other activities in human life, intellectual, emotional, and volitional, are subordinate and contributory, and which are the ultimate source of all human emotions and feelings, the main stuff and content of our aesthetic life and enjoyment).—Vatave, K. N., "Thodiṣi Rasacarcā," *MSP*, XVI, pp. 213-215 (In Marathi. A discussion on the *Rasa* theory in Indian poetics and its implications).
1231. —Velankar, H. D., "Chandonuśāsana of Hemacandra," *JBBRAS*, XIX, pp. 27-74 (*Ch.* a critical edition of which is published here is a thorough and extensive treatise on Sanskrit, Prakṛta, and Apabhramsa metres).
1233. c) POETRY: Tatacharya, D. T., *Śrī-Venkateśa-Kāvya-Kalpa*. Tirupati, Śrī Vankateśvara Oriental Institute, 1943. Rev. in *IHQ*, XX, p. 200 by M. Ghosh: "a collection of short Sanskrit poems to glorify the deity of the same name".—Vasishthagunapatimuni, *Umāśahasram*. Shirasi, S. N. Bhadati, 1943, 464 pp. (In Sanskrit.)
1234. A thousand Hymns in praise of *Umā*.—Chandrasekhara Bharati, *Svamigal*, "Navaratnamālā," *JSS*, IV, p. 29 (In Sanskrit).—
1235. Chaudhuri, Jatindra Bimal, "Ghanasyāma," *MR*, LXXIV, pp. 299-300 (*Ghanasyāma*, the minister of Tukkoji I (A. D. 1729-1735) of Tanjore was born in A. D. 1700. He claims to have composed 64 works in Sanskrit, 20 in Prakṛit, and 25 in Vernaculars. His early extant work is *Dhātu-kośa*. He composed the *Rāmāyana-campu* at the age of 18, and the *Madana-sanjivana* as well as the *Kumāra-vijaya-Nāṭaka* at the age of 20. The *Damaruka*
1237. was his eighth book, composed when he was 22).—Chaudhuri,

- Jatindra Bimal, "Lakṣmaṇa Bhaṭṭa," *IC*, IX, pp. 215-226 (An estimate of Lakṣmaṇa Bhaṭṭa, author of the *Padyaracana* who could not have flourished earlier than the 16th century. He is different on the one hand from the poet Lakṣmaṇa mentioned in the *Sūkti-muktāvalī* and the *Subhāṣitāvalī* of Jalhana and Vallabha respectively, and from Lakṣmaṇa Kavi, the court poet of king Sāha of Tanjore, on the other. The Commentator of the *Naiṣada Carita* and the *Gīta-govinda*, who bears the same name, was probably identical with him).—Chaudhuri, Jatindra Bimal, "Sanskrit Authoresses and their *Camatkāra Tarangini*," *MR*, LXXIV, pp. 225-226 (*C. T.* is a commentary on the *Viddha-sālabhanjika* of Rājasekhara by Sundarī and Kamalā, the learned wives of Poet Ghanaśyāma, minister of Tukkoji I of Tanjore (A. D. 1729-1735), a commentary supplementing an earlier commentary on the same—the *Prāṇa-pratiṣṭha* of Ghanaśyāma).—Chaudhuri, Jatindra Bimal, "Sanskrit Poet Ghanaśyāma," *IHQ*, XIX, pp. 237-251 (Born in A. D. 1700 Ghanaśyāma became minister to Tukkoji I of Tanjore, when he was 29 years old. Though he resided in Tanjore, he was a native of Mahārāstra. He claims to have composed works in various languages—Sanskrit, Prakrit as well as vernaculars. Most of these are of course lost, but from those extant a list may be drawn up. This task is attempted by the present writer, who also gives a critical estimate of the man and his work).—Chaudhuri, Jatindra Bimal, "Sanskrit Poet Ramachandra Bhaṭṭa of Ayodhya," *PB*, XLVIII, pp. 484-487 (Rāmachandra Bhaṭṭa, b. about A. D. 1484 in the Āndhra country, was patronized by Virasimha, the ruler of Ayodhya. He wrote the *Padyamrita-Tarangini*, *Padya-venī*, *Rasika-Ranjana*, *Kṛṣṇa-Kutuhala-kāvyā*, *Gopāla-kāvyā*, and *Romāvalī-Sataka*).—"Devistuti," *JSS*, IV, No. 14, pp. 46-48 (In Sanskrit).—Gode, P. K., "Date of *Rasakadamba-kallolīnī*, a Commentary by Bhagavaddāsa on the *Gīta-govinda* of Jāyadeva Between A. D. 1550-1600," *IHQ*, XIX, pp. 360-366 (The date of Bhagavaddāsa surely lies between A. D. 1400 and 1600, and if the references to the *Rasāmṛtasindhu* and the *Manorama* turn out to be genuine references to the *Bhagavadbhaktirāsāmṛtasindhu* composed in A. D. 1542 and to the *Proudhamanorama* composed before A. D. 1600 or so by Bhaṭṭoji Dīkṣita we shall be in a position to infer that Bhagavaddāsa composed the *Rasakadambakallolīnī* say between A. D. 1600 and 1628).—Gode, P. K., "The Commentary of Caturbhūja Miśra of Kāmpilya on the *Amaruśataka* and its Chronology (between A. D. 1300 and 1600)," *BraALB*, VII, pp. 69-74 (Fixes the limits for the date of the commentary between A. D. 1250 and 1600. Kāmpilya is identified with Kampil, 28 miles to the north-east of Fattēgād in the Farrakhabad district of the United Provinces).—Gopalachariar, A. V., "Raghuvamśa," *JSS*, IV, pp. 42-46 (Discussion of certain words used in the poem).—Gore, N. A.,

- "The Ārya-Sataka of Appayya Dīkṣita," *PO*, VIII, pp. 214-231 (The Ārya-Sataka, so named because it consists of 100 stanzas, is an appeal to Śiva to receive the author in his favour. The three MSS. of this poem at Poona, Rajapur and Wai are here described, and the Poona MS. fully reproduced).—Gurner, C. W., "Psychological Imagery in Kālidāsa," *JRASB*, IX, p. 191 (Attempts to study Kālidāsa's use of this imagery from consciousness whether for poetic illustration of physical states and activities, or for illustrating one phase of conscious experience by reference to another).
1246. —Gurner, C. W., "Psychological Value of the Doctrine of Rebirth in Kālidāsa," *IC*, IX, pp. 113-115 (The doctrine in the first place leads him directly to the conception of education as recollection of a previous experience. Similarly it is urged to account for some of the inexplicable affections and emotions to which mankind is liable. But it is in its application to the tragedy of death and of parting that the doctrine goes deepest into human experience).—Iyer, R. Krishnaswami, "Ācāryastava," *JSS*, IV, pp. 66-68 (In Sanskrit. In praise of the Guru).—Iyer, K. Krishnaswami, "Prātaṣmaranastotram," *JSS*, IV, p. 22 (In Sanskrit. Hymns recited in the morning).—Lakṣminarayana, V., "Is Kālidāsa the Author of only the First Eight Cantos of the Raghuvamśa?" *PO*, VIII, pp. 188-201 (Seeks to refute the theory of Dr. Kunhan Raja according to which the Raghuvamśa must have originally stopped with the first eight cantos, and all the rest of the epic must have been the addition of a later hand. The author compares the Śloka of the later with those of the earlier cantos and other works of Kālidāsa and proves that the latter was the author of the entire epic. He also contends that if the intention of Kālidāsa was merely to depict the origination of a dynasty, as Dr. Raja suggests, he would have stopped at the second or the third canto. Moreover, in illustrating the sixteen points of greatness in the kings of the dynasty he is perforce led to deal not with Raghu only, but his successors as well).—Mahadevan, P., "Some Similes of Kālidāsa," *TQ*, XV, pp. 335-343 (Draws attention to the many similarities in idea and imagery between the poetry of Kālidāsa and that of the English poets).—"Manahsambodhanam," *JTSML*, III, Nos. 2-3, pp. 11-13 (In Sanskrit).—Narahari, H. G., "A Rare Commentary on the Raghuvamśa," *BraALB*, VII, pp. 272-274 (*Raghukāvyaśika* of Śrīnātha, a rare work, an incomplete MS. of which is available in the Adyar Library. Since the MS. was copied in A. D. 1630, it may be inferred that the upper limit for the date of the commentary would not have been later than 1580).—Narahari H. G., "An Anonymous Commentary on the Raghuvamśa," *BraALB*, VII, pp. 213-220 (A paper MS. in the Adyar Library, containing verses 5 to 75 of canto VI. A full list of the citations in the available portions of this commentary is given in this note to serve as a clue to its identity).—Narahari,

- H. G., "The Raghuvamśavṛtti of Samayasundara," *BruALB*, VII, pp. 123-127 (The author who must have lived in the first quarter of the 17th century A. D. also chose to comment on the *Vāgbhaṭṭāṅkāra* and the *Uttarāṅkāra* of Kedārabhaṭṭa, besides the *Raghuvamśa*. The only two MSS. of his commentary on the latter so far known are in the Temple Library of H. H. the Maharaja of Jammu and Kashmir and in the Adyar Library).—*"Raghavacaritam," JTSML*, III, Nos. 2-3, pp. 6-7 (In Sanskrit).—*Raja, C. Kunhan*, "Praśnamāla of Krishna Bhaṭṭa," *NIA*, VI, pp. 7-20 (This work from the MSS. collection at Bikaner deals with some of the problems about the text of *Raghuvamśa* and their solution. The author, Kṛṣṇa, alias Hosinga, lived at the court of Mahārāja Śrī Karāṅsinghji of Bikaner in the 17th century. He also wrote the *Karnāvatamśa* which is noticed in the catalogue of the MSS. collection, though the *Praśnamāla* itself is not mentioned).—
1256. Ruckmini, M. A., "Where Kālidāsa Excels," *AP*, XIV, pp. 156-160 (Holds that the excellence of Kālidāsa as an artist lies in the fact that he takes all the poetic elements—character, Rasa, sentimental and stylish embellishment—and merges them all in a grand harmony and a sublime totality. In particular he excels as a nature poet).—
1257. Saecchidananda Sivabhinava Nṛsiṃha Bharati, Svami, "Śrīkāntimatisvayastakam," *JSS*, IV, pp. 47-50 (In Sanskrit. An aṣṭakam to Śrī Kāntimatisvārī).—
1258. Saecchidananda Tirtha, Svami, "Ācāryendramahimānuvarṇanam," *JSS*, IV, pp. 29-31; 81-82 (In Sanskrit. Composed on the occasion of the Silver Jubilee of Ācārya Nṛsiṃha Bhārati).—
1259. Saecchidananda Tirtha, Svami, "Śrī Bālā Tripurasundarīstavarājah," *JSS*, IV, pp. 50-52 (In Sanskrit. A hymn to Śrī Bālā Tripura Sundarī).—
1260. Saecchidananda Tirtha, Svami, "Śrī Mukāmbāstavarāja," *JSS*, IV, pp. 69-71 (In Sanskrit. Hymn in praise of Śrī Mukāmbā).—
1261. Sankara, Bhagavadpadacarya, "Śivakeśadīpādāntastutī with the Commentary of Ramakrishna Suri," *JSS*, IV, pp. 1-22 (Rare and hitherto unpublished).—
1262. Sankarananda Sarasvati, Svami, "Śrīrājarājesvāricarāṇasarojarājasevā," *JSS*, IV, pp. 27-28 (In Sanskrit. Hymn to Śrī Rājarājesvārī).—
1263. Sastri, N. Subramanya, "Sāraṅgapāṇistotram," *JTSML*, III, Nos. 2-3, pp. 14-18 (In Sanskrit).—
1264. Sastri, N. Subramanya, "Jayadeva and his Gitagovinda," *JSVOT*, IV, pp. 189-192 (A gem of the court of Lakṣmana Sena of Bengal (12th century), Jayadeva was born in the village of Kinduvila (now Kenduli) in the district of Birbhum. He composed his poem at a place called Kathankandi, since called Jayadevapura).—
1265. Sastri, V. S., Ramaswami, "Caranakandukānyokti," *JSS*, IV, pp. 68 (In Sanskrit).—
1266. Sastri, Sankara, "Śrī Rājarājesvārīpāñcaratnastotram," *JSS*, IV, pp. 23-24 (In Sanskrit. A hymn to goddess Rājarājesvārī).—
1267. Sastri, Sankara, "Śrī Śāradāmbānavaratnamālikāstotram," *JSS*, IV, pp. 22-23 (In Sanskrit. A garland of nine jewels dedicated to goddesses Śārada and Amba).—
1270. Sastri, Ganapati,

- "Dvādaśādityamañjarīstotram," *JSS*, IV, pp. 24-25 (In Sanskrit. Hymn to twelve Ādityas).—**Sastrigal, Ganapati**, "Sannaiścārīśatakam," *JSS*, IV, p. 26 (In Sanskrit).—**Vanchesvarakavi**, "Mañjarīśatakam with a commentary by the author's grandson," *JSS*, IV, pp. 1-40 (Continued from previous volume (See *BIS* 1942, No. 1370). Rare and hitherto unpublished).—
1273. d) **DRAMA : Bhāsa, Bhāsa's Pañcarātra** (A Play in three acts). Edited with an exhaustive Introduction, Notes, English translation etc. Bangalore, Sanskrit Literature Society. Rev. in *JSVOL*, IV, pp. 194-195 by P. V. R (amanujaswami) : "The introduction discusses first the age and life of Bhāsa and the thirteen dramas attributed to him and then the plot, and the source, the characteristics and characters of the Pañcharātra."—**Jhala, G. C.**, *Kālidāsa, A Study*. Bombay, Padma Publications, 1943, 178 pp. Rev. in *ABORI*, XXIV, pp. 248 by C. R. Devadhar : "Scholarly and well informed . . . (upholds) the traditional view that the poet lived at the court of King Vikrama of the 1st century B. C. . . by demonstrating that there did live . . . a king of that name despite the lack of any literary, epigraphic or numismatic evidence."—**Pusalkar, A. D.**, *Bhāsa*. Bombay, Bharatiya Vidyabhavan, 1943, xiii, 224 pp. Rev. in *MA*, VII, pp. 169-170 : "Presents in a popular style the results of his deep study on Bhāsa . . . The book is divided into eight principal chapters entitled : Historical and Cultural Retrospect, Bhāsa and his Works, Plots of the Play, Bhāsa's Works : a Critical Appreciation, Bhāsa's India, the Bhāsa Problem, and finally the date of Bhāsa."—**Sarma, T. S. Sundaresa**, *Prema-Vijaya*. Tanjore, General Stores, 1943, 74 pp. Rev. in *PO*, IX, pp. 97-98 by M. M. Patkar : "The present play is a love-story of a court poet's son who ultimately succeeds in obtaining the hand of the princess . . . The author has by his thorough mastery of the language made the whole story quite interesting."—**De, S. K.**, "Bhavabhūti," *IHQ*, XIX, pp. 101-118 (A critical estimate of the great Sanskrit dramatist, who flourished if not actually at the court of Yaśovarman at least during his reign in the closing years of the 7th or the first quarter of the 8th century. The writer agrees with the general Indian opinion which ranks him next to Kālidāsa : "To be judged by this lofty standard is itself a virtual acknowledgment of high merit; and it is not an altogether unjust estimate").
1278. —**De, S. K.**, "The Allegorical Drama in Sanskrit," *BV*, IV, Pt. II, pp. 137-142 (To Kṛṣṇa Misra (2nd half of the 11th century) belongs the credit of attempting to produce an allegorical drama, his *Prabodhacandradāya* being the earliest example of this type of play in Sanskrit. Among those who followed him are Yaśapāla, who wrote the *Mohapurnijaya* in the 13th century, Paramānanda-dāsa-sena Kavitaranapura who composed the *Caitanya-Candrodaya*, Bhūdeva Sukla in the 16th, the author of the *Dharma-Vijaya*,

- and Vedaikavi, the composer of the *Vidya-Purāṇa* and the *Jivānanda*.—Gonda, J., "Zur Frage nach dem Ursprung und wesen des Indischen Dramas," *AO*, XIX, pp. 329-453 (In German. An inquiry into the source and essence of the Indian drama).—Gopalachariar, A. V., "Abhijñānaśākuntalānubhava," *JSS*, IV, pp. 61-64; 72-77 (In Sanskrit. A criticism of *Śākuntala*).—Inamdar, V. M., and V. S., "Śākuntaladalliya Śāpavicāra," *KSPP*, XXVIII, Pt. I, pp. 1-6 (In Kannada. A discussion on the Curse episode in Kālidāsa's *Śākuntala*).—Krishnamacharya, V., "Unmattarāghavam by Virūpākṣa," *BraALB*, VII, p. 49 (A one-act play of the Prekṣanaka type of dramas by Virūpākṣa (A.D. 1404-1406), son of Harihara II of Vijayanagara, and maternal grand-son of King Rāma. But for a casual mention of it by M. Krishnamachariar in his *History of Sanskrit Literature*, this play remains unknown to the literary world. The only extant MS. is available in the Adyar Library).—Murti, Vaidyanatha G. Srinivasa, and Aiyangar, Vaidyanatha M. Doraiswami, "Jivānandanam of Ānandraya Makhin," *BraALB*, VII, Pt. I, pp. 161-168; Pt. IV, pp. 169-200 (Serial publication. Sanskrit text).—Nalladhvari, "Jivānmuktikalyāṇam with Bhūmika and Ślokanukramaṇika," *JSS*, IV, pp. 33-58 (An allegorical drama dealing with the marriage of Jivānmukti with king Jiva, who with his consort Buddhi, after constantly roaming with her becomes disgusted and desires to attain the Jivānmukti sukha—a task in the fulfilment of which he is obstructed by the six enemies, kāma, krodha etc., whom he finally subdues with the help of the eight Ātmagunās, Dayā, Kṣantī, Anasuya, Anayasa, Sauca, Mangala, Akarpanya, and Aspriha. He then enters the fourth āśrama, and attains to the pleasures of Jivānmukti. The author studied under one Rāmanātha Dīkṣita, a contemporary of Śrī Sahaji Maharāja of Tanjore. The drama is printed here for the first time).—Pisharoti, K. R(ama), "Śūrpānakhāṇika," *TQ*, XV, pp. 198-209 (Describes the local staging of the *Śūrpānakhāṇika*, a scene from the *Ācaryacūḍāmaṇi* of Śaktibhadra, the earliest South Indian to stage a Sanskrit drama, on the last day of the *Kūttu* in the local temple, and discusses the artistic value of the representation).—Pisharoti, K. Rama, "Vikramorvaśīya—A Study," *JGJRI*, I, pp. 123-137 (In this drama the poet has depicted the love of Purūravas and Urvaśī as being characterised by mutual sacrifice and surrender. The drama thus forms a thesis on love, and the author here deals with one of its aspects, viz., that love is not based on external circumstances but upon mutual sex-appeal and sex-attraction; and that at the same time it provides for the birth of an issue for Purūravas, whose one source of sorrow has been childlessness).—Pusalkar, A. D., "Two Seventeenth Century Works on Bhāsa," *PO*, VIII, pp. 147-152 (The *Padyaracana* and the *Sabhyālamkāraṇa*, two anthologies of the 17th century, contain verses purporting to be

- taken from Bhāsa, but which do not occur in any of his extant works. The author holds that far from affecting the authenticity of the printed texts of Bhāsa the anthologies may show only one of the following : that they are misquotations, or may belong to a work or works not yet recovered, or lost versions or recensions of the printed texts).—**Raghavan, V.**, "The *Suṣāvijaya* of Sundararājakavi," *AOB*, VII, pp. i-vi : 1-29 (English introduction and Sanskrit text : Sundararāja (A.D. 1841-1904) studied Kāvya, Nāṭaka, Vyākaraṇa, and Alankāra under the well-known scholar and poet Illattūr Rāmaswāmi Sāstrin. The play which belongs to the class *Prahasana* among the ten kinds of Rūpakas depicts the age-old domestic problem of the conflict between the mother-in-law and daughter-in-law, and is published here for the first time).—
1288. **Ramanujaswami, P. V.**, "Mr̥chakatika," *JSVOI*, IV, pp. 187-189 (Holds that the *parivṛjaka* saved by Karpapūruka, the servant of Vasantasena, could not have been Samvāhaka. The commentators have been led astray by the immediately preceding statement that Samvāhaka is going to be a monk and identified him with the monk attacked by the elephant).—
1290. **Sastri, N. Aiyaswami**, "Mr̥chakatika," *JSVOI*, IV, pp. 183-187 (As against the accepted view that the part of the play which relates to Pālata and Āryaka is historical, and that the fall of Pālata was thanks to undue favour shown by him to the Buddhists and his hatred of Brahmanism, the author contends that there is not a single passage in the whole drama to warrant such a conclusion. Far from illustrating a case of conflict between the two religions, the play shows that both were held in equal esteem and that the people were characterized by a sense of religious toleration. The upper and lower limits of the play are the 6th and the 8th century A. D.).—
1291. **Sastri, Sakuntala Rao**, "Kaumudimahotsava," *IC*, X, pp. 29-30 (Vijjākā was the author of this play, and she flourished in the eastern part of India, if she was not actually a native of Bengal).—
1292. **Shirreff, A. G.**, "Inaugural Address," *JUPHS*, XVI, Pt. I, pp. 4-9 (On the *Pratijñā* Yaṅgandharāyana of Bhāsa which according to Dr. Jacobī was an unsolved puzzle, in offering a solution of which the author suggests 'that Bhāsa being a very great and a very human dramatist, wrote a play on the love-story of Udayana and Vāsavadattā as we find that story in its earliest and most romantic version : that this play centred on the scene of the music lesson, but that the only part of it which now survives is the darbar scene which would have led up to this : and that some later author has tried unsuccessfully to patch up a play, missing or distorting the main lines of the story').—
1293. **Vaidya, Bapalal G.**, "Kālidāsni Vanaspati," *BP*, XC, pp. 66-74 : 105-108 : 151-159 (In Gujarati. Plants and trees mentioned in Kālidāsa's works).

1294. c) CAMPŪ : De, S. K., "The Campū," *JGJRI*, I, pp. 56-65 (Campū, a species of composition in mixed verse and prose, makes its appearance only in the 10th century, the most important specimens of this form of literary composition being Nala-Campū or Damayanti-Kathā of Trivikramabhaṭṭa and the Yaśatilaka-campū of the Digambara Jaina Somadeva Śūri. The author here notices some of the well-known campūs in point).
1295. f) MISCELLANEOUS : Dikshita, Bhattoji, "Tattvakaustubha," *JSS*, IV, pp. 33-64 (Continued from previous volume (See *BIS* 1942, No. 1374). Rare and hitherto unpublished).—Gangadharakavi, "Madrakanyāpariṣayacampuh with commentary," *JSS*, IV, pp. 33-64 (Continued from previous volume (See *BIS* 1942, No. 1376). Rare and hitherto unpublished).—"Matam Tatprayojanam Ca," *JSS*, IV, pp. 44 : 72 (In Sanskrit).—"Pratyakṣādhyāya," *JAU*, XII, Nos. 2 & 3, pp. 9-30 (In Sanskrit. Part of the text is here published with exegesis).—Raghavan, V., "Amarakoṣavyākhyā of Bommaganti Appayārya," *IHQ*, XIX, pp. 73-78 (This Appayārya alias Mārapota flourished at the court of Singabhūpālā of the Recarā family, who is styled Kumāra Singa and Sarvajāna. If we take the latter as identical with the author of *Rasārṇava Sūtrahara* who is also styled Kumāra Singa and Sarvajāna, his date may be fixed between c. A. D. 1385-1410. The MSS. of Appayārya's work are in the Madras Government Oriental MSS. Library).—Sastri, N. Ayyaswami, "Ārya Śālistamba Sūtra, Restored into Sanskrit from Tibetan and Chinese Versions and edited with Notes, etc.," *BraALB*, VII, Pt. III, pp. 1-8 ; Pt. IV, pp. 9-16 (Serial publication).—Tatacharya, D. T., "Abhidheyaviśeṣah," *JSVOI*, IV, pp. 25-36 (In Sanskrit).

PRAKRIT STUDIES

1302. a) PRAKRIT : Rāma-Pāṇivāda, *Usāniruddham* (a Prakrit poem in four cantos). Edited by S. S. Sastri and C. Kunhan Raja. Adyar, Adyar Library, 1943, xxii, 142 pp. Rev. in *IHQ*, XX, p. 200 by M. Ghosh : "Besides making some textual improvements the present editors discuss in detail the alleged identity of the author Rāma Pāṇivāda with Kuñcan Nambiyar, the writer of some Malayalam works. By publishing the present text in such a neat manner with indexes of first lines as well as of all words (with meanings) the Adyar Library has earned the thanks of all lovers of Pkt." Also in *MR*, LXXV, p. 464 by Chintaharan Chakravarti : "This is an edition of a late Prakrit poem of a South Indian poet of the 18th century. It deals with a well-known mythological story of the love and marriage of Usa and Aniruddha, grandson of Krishna. The edition is stated to have been based on two manuscripts, the readings of only one of which

1303. are recorded and discussed in an appendix".—Sircar, D. C., *A Grammar of the Prākṛit Language Based mainly on Vararuci's Prākṛita-prakāśa*. Calcutta, University of Calcutta, 1943, x, 126 pp. Rev. in *MA*, VII, pp. 46-47 by S. M. K(atre): "A purely descriptive grammar of inscriptional Prākṛit was a desideratum, and the present work supplies a long felt need by combining within itself the Prākṛits according to Vararuci, Pāli, and the epigraphic dialects. . . Each chapter of Vararuci, consisting of his aphorism with an English translation and commentary, is followed by short notes summarizing the preceding and giving also a summary of Pāli, and extracts from Hemacandra. The minor dialects described by Hemacandra and Puruṣottama, have been discussed either in the notes or in the Appendix. Also in *IHQ*, XIX, pp. 389-390 by Manomohan Ghosh.—Coomaraswamy, Ananda K., "Sañvega, 'Aesthetic Shock'," *HJAS*, VII, pp. 174-179 (This Pāli word is used to denote the shock or wonder that may be felt when the perception of a work of art becomes a serious experience. It is not merely a physical shock. Like the lash which a trained horse receives, the blow has a meaning for us, and the realisation of that meaning, in which nothing of the physical sensation survives, is still a part of the shock. These two phases of the shock may indeed be distinguished, though they are felt together. In the first phase there is really a disturbance, in the second there is experience of a peace that cannot be described as an emotion in the sense that fear or love may be so described. It is for this reason that 'Peace' is not reckoned in the category of *rasa* or flavour).—Jain, Hiralal, "Samskṛt me Prākṛta kā Prābhāva," *NPP*, XLVII, pp. 145-156 (In Hindi. The influence of Prākṛit on Sanskrit language).—Koparkar, D. G., "Prācyā, the dialect of the Vidūṣaka," *BDCRI*, IV, pp. 387-397 (Inquires into the question of the individuality of Prācyā, the dialect of the Vidūṣaka in Sk. drama, which is derived from and has the basis of Sauraseni).—Ramanujaswami, P. V., "Bhāsa's Prākṛit by Wilhelm Printz," *JSVOL*, IV, pp. 1-20; 103-122 (Shows that though Bhāsa's language belongs to later Prākṛit, it has preserved many archaisms which stand on a level with the old Prākṛit of Aśvaghoṣa or the Pāli, but which we do not any more meet with already in Kālidāsa—as the texts are handed down to us, and then proceeds to give an exposition of its grammar).—Upadhye, A. N., "The Soricaritta: A Prākṛit Kāvya," *JUB*, XII, Pt. II, pp. 47-62 (As the title indicates the poem describes the acts of Kṛṣṇa and Balarāma. No complete MS. of *SC* has come to light, and the text of the first canto here published is based entirely on a careful transcript of the Trivandrum MS., No. 105, in the Travancore University Library. Of Śrīkantha, the author, little is known. It is however supposed that the *SC*

was composed in Malabar in A. D. 1700, though there is also the opinion which would assign him to the 15th century).—

1309. b) **PĀLI** : Geiger, Wilhelm, *Pāli Literature and Language*. Authorized English Translation by Batakriṣṇa Ghosh. Calcutta; University, 1943. XVIII, 251 pp. Rev. in *IC*, XI, pp. 127-128 by Suniti Kumar Chatterji : "In a few matters the facts and origins of Pāli are capable of restatement. It appears to be demonstrated more and more convincingly that Pāli is at its basis not an Eastern dialect allied to the ancient speech of Magadha, but rather it is a midland speech allied to Sauraseni . . . But that does not in the least lessen the great qualities of Dr. Geiger's book, which is and will long continue to be a work of fundamental importance in the study of Pāli."—Bapat, P. V., "Mrs. C. A. F. Rhys Davids," *ABORI*, XXIV, pp. 114-145 (Appreciative obituary of the President of the Pali Text Society, who passed away on the 26th June 1942. A list of her works is attached).—
1310. **Konow, Sten**, "The Oldenburg Folio of the Khareṣṭhi Dhammapada," *AO*, XIX, pp. 7-20 (A new transcript of the folio containing the first thirty stanzas of the section corresponding to the Brāhmaṇavagga of the Pāli collection based on an excellent plate presented by Oldenburg at the Congress of Orientalists in Paris in 1897 with a view to improve on the transliteration attempted by Senart of some of the folios of the work brought to Paris by the Dut-nil de Rhins expedition. The author assigns the MS. to year 51 of the Kaniska era, i.e. A. D. 179 and the authorship to Śramaṇa Buddhavarman the Buddhanāndi).—
1312. c) **PAISĀCĪ** : **Konow, Sten**, "Remarks on the Bṛhatkathā," *AO*, XIX, pp. 140-151 (If by Paisācī is meant the vernacular of the Aryans as spoken by the aborigines (Grammarians point out to the devoicing of voiced plosives as the chief feature of Paisācī, a circumstance which agrees with the absence of voiced plosives in Dravidian) the Bṛhatkathā, which tells stories about the Vidyādharas who spoke this language, would represent ancient folklore of non-Aryan tribes in the Vindhya, who had adopted the Aryan language of their neighbours—a conclusion which would be strengthened if it could be shown that these stories or at least some of them are still current among the aborigines).—
1313. **Master, A.**, "The Mysterious Paisācī," *JRAS*, 1943, pp. 34-45; 217-233 (In their controversies regarding the origin of Paisācī, the scholars have missed the following points : that Pāi. is not necessarily a Prākṛit, the Bṛhatkathā may not have been written in Pāi. and Pāi. need not have had a home. Pāi. is distinguished from Pkt. and Apabhraṃśa by several grammarians of the 10th century and need not therefore be a Prākṛit. The Bṛhatkathā was written in Bhātabhāṣā according to the earliest autho-

- rities, and it was only later that Bhātabhāṣa was identified with Pai. That it had a home is also open to doubt).—Raghavan, V., "The Āndhra Aṭṭakathā," *JAHIC*, I, pp. 163-165 (The Āndhattakathas were so called after the place of production, Āndhra, and were the expositions of the Pīṭakas in an Aryan language spoken in a Dravidian region, which we may for convenience call Pāṣāṇi-Pālī. According to some it was the parent of the Āndhra or Telugu language, while others hold that it exercised a strong influence on the Dravidian language of the locality).
1315. d) JAINA SANSKRIT: *Judivasaha, Tilopaparyatti*. Ed. by A. N. Upadhye and Hiralal Jain. Sholapur, Jain Sanskrit Samrakshaka Sangha, 1943. Rev. in *ABORI*, XXIV, pp. 270-271 by R. D. Vadekar.
1316. e) APABHRAMSA: Bhayani, Harivallabh, "Apabhramśa Gleanings," *BF*, IV, Pt. II, pp. 222-224 (Nos. 1 & 2 concern emendations of certain stanzas in the *Kumārāpālāpratiṃbhā* of Somaprabhā (ed. Jinavijay). On p. 36 the author substitutes *sunahi* (bitch) for *sunīhi* and on p. 137 he rejects the editor's emendation of *Suncalu* into *Sunvalu*, for the reason that the former is the same as the Mod. Guj. *sancal* 'sochal salt', derived from Sk. *Samarcala*. In No. 3 he disagrees with Alsdorf in his criticism of Hemacandra that the latter adduces illustrations to his rules in an erroneous manner. In No. 4 he adds one more citation to the four anonymous ones in the *Sayanabhūchandas* already traced to the *Paumacariu*, thus establishing the common authorship of both).—Upadhyay, Ramji, "Sukausālacarita," *JSB*, X, pp. 55-59 (In Hindi. A brief commentary on 'Sukausālacarita' a book in Apabhramśa written by Rayadhu, a Jaina Pandit, in the 15th century. It is an excellent example of classical Apabhramśa and is the last work of the Literary Period of Apabhramśa).
- 1317.

STUDIES IN MODERN INDIAN LANGUAGES

1318. North: a) ASSAMESE: Barua, Birinchi Kumar, "Bihu Songs" *TQ*, XV, pp. 161-163 (Gives translations from the Assamese of the Bihu songs, which are connected with the Bihu festivals—the national festival of Assam, observed in the beginning of the autumn and spring seasons. Here are the songs entitled, 'The arrival of the Bahag-Bihu Festival,' 'Young men's Song,' and 'Young Maiden's song').—Goswami, Prafulladatta, "Assamese Ballads," *TQ*, XV, pp. 164-169 (In this brief survey of Assamese Ballads the author gives specimens from the *Manikonnar* and the *Phulkonwar*, the oldest ballads discovered so far. These are built up of quatrains and were once sung to the accompaniment of stringed instrument at popular gatherings).
- 1319.

1320. b) **BENGALI**: **Bahittacharyya, A.**, *An Introduction to the Study of the Medieval Bengali Epics*. Calcutta, Calcutta Book House, 1943, 60 pp. From the Preface: "The present book forms only an outline of the whole medieval Bengal narrative poetry loosely termed 'epic' by me".—**Ghose, Lotika**, "Translations from Ramprasad, the Cosmic Advent," *CR*, LXXXVI, pp. 220-221; LXXXVIII, pp. 116-117. (These translations from Bengalee are intended to give an idea of the Tantric conception of Divinity).—**Mukherjee, Kalipada**, "Saratchandra Chatterjee," *NR*, XVIII, pp. 62-77. (Sketches the life and work of the Bengalee novelist).—**Mukherjee, Sirirkumar**, "Recent Trends in Bengali Literature," *LAL*, XVII, pp. 81-90. (The best achievements of the last twenty-five years have been in the novel, of which the most important variety is the creation of the younger generation of writers such as Buddhadeva Basu, Achintya Kumar Sengupta, and Premendra Mitra. "They represent the most intellectually advanced element of a generation which has lost its confidence in the old scheme of values without having discovered a system of its own." In poetry Tagore's influence still continues and most Bengali poets are only developing with varying degrees of originality what exists at least in germ in Tagore's poetry).
1324. c) **GUJARATI**: **Desai, Indumati**, *Hyadayanjali*. Broach, Patidar Printing Press, 1943, 84 pp. (In Gujarati). Rev. in *MR*, LXXVII, p. 236 by K. M. J(haveri): "These are rhapsodies in the vogue of Miran Bai's devotional songs addressed to Kṛṣṇa. They are both in prose and verse".—**Desai, K. C., and Kabaraji, Jer** (Ed.), *Kabaraji Smarak Ank*. Ahmedabad, Streebudh Karyalaya, 1943, 312 pp. (In Gujarati). *MR*, LXXVI, p. 116 by K. M. J(haveri): "Streebudh, a monthly journal, started eighty-seven years ago by the late Mr. K. N. Kabaraji... has been consistently devoting itself to the cause of the uplift of Indian womanhood—Hindu, Muslim, Parsi, Christian. This memorial Issue (of May 1943) contains numerous contributions on the subjects dear to the hearts of the late Editors... A short introduction by K. C. Desai describes realistically the state of women in Gujarat".—**Desai, Minu, Padathar**. Bombay, Shashank Printing Press, 1943, 33 pp. (In Gujarati.) Rev. in *MR*, LXXVII, p. 301 by K. M. J(haveri): "Young Parsi poet... In this small collection of nine short poems he has tried to illustrate six *rasas*—*śānt*, *śṛṅgār*, *karuṇa*, *hāsyā*, etc., and has succeeded in doing so".
1326. **Gujarat ni Gozale**. Ahmedabad, Society for the Encouragement of Cheap Literature, 1943, 179 pp. (In Gujarati). Rev. in *MR*, LXXVII, p. 182 by K. M. J(haveri): "Gazal literature, i.e. verses written in the vein of Arabic, Iranian, and Urdu poets, is alien to the genius of Gujarati language. However, during the last fifty years, verses have been written which seem to have caught the

- spirit of that peculiar kind of versification . . . The poems eighty-nine in number of about twenty-eight writers have been brought together in this collection."—**Gujarat Sahitya Sabha, Gujarati Sahitya Sabha, Karyavali, 1942-43.** Ahmedabad, Aditya Printing Press, 1943, 208, 15 pp. (In Gujarati). Rev. in *MR*, LXXVII, p. 84 by K. M. J(haveri) : "The Gujarati Sahitya Sabha of Ahmedabad has chalked out a line of work, which contributes not only to the addition of diverseness and wideness of its literature but to the attainment of valuableness for all time to come. It deserves the pre-eminent position it has obtained by the genuinely solid work it has been putting in".—**Mankad, B. L., Parag.** Rajkot, Liberal Lakshmi Printing Press, 1943, 144 pp. (In Gujarati). Rev. in *MR*, LXXV, p. 304 by K. M. J(haveri) : "Rhapsodies or prose-poems which are meant to breathe sweet scent and solace to tired humanity".—**Meghani, Jhaver Chand, Prabhu Padharya.** Ranpur, Swadhin Printing Press, 1943, 198 pp. (In Gujarati). Rev. in *MR*, LXXVI, p. 72 by K. M. J(haveri) : "The twenty-seven short stories into which this small book is divided presents a realistic picture of the life led by the Gujaratis—traders, doctors, clerks, lawyers—amongst Burmans, and the writer has skilfully painted on the canvas *minettes* of Burman life, domestic, social, religious, and political . . . He has gathered his material from the *evacuees* and the *refugees*".—**Mehta, Chandradadan, Sita.** Bombay, Padma Prakashan, 1943 (?), 14, 73 pp. (In Gujarati). Rev. in *MR*, LXXVI, p. 309 by K. M. J(haveri) : A play. The author "pleads ardently for the revival of a Gujarati theatre on ennobling lines . . . and he has been able to present Sita's plight in rather an unconventional manner".—**Patel, Govind H., Arjunaurvashi.** Anand, Arya Prakash Press, 1943, 62 pp. (In Gujarati). Rev. in *MR*, LXXV, p. 384 by K. M. J(haveri) : "Poet's 'Jivan Jyoti' published as a second edition".—**Raval, Shankarprasad Chhaganlal, Dayaram Ras Sudha.** Bombay, Tripathi & Co., 1943, 64, 189 pp. (In Gujarati). Rev. in *MR*, LXXVII, p. 133 by K. M. J(haveri) : "Dayaram, one of the greatest poets of old Gujarat, has written many works on the lines of Kṛṣṇa and the Gopis on the Vaiṣṇava philosophy and cognate subjects. He is most popular for his Garbis (Lyrics). They all find a place in this compilation of Dayaram's poems divided into several sections, and preceded by an introduction from the pen of Mr. Raval".—**Shah, Muljibhai P., Kali Darshan.** Baroda, Jivan Sahitya Mandir, 1943, 26 pp. (In Gujarati). Rev. in *MR*, LXXVII, p. 38 by K. M. J(haveri) : "The writer has devoted to each of the fifteen well-known poets including one female poet—Miranbai—old and new, one poem and published in a popular form the services they have rendered by their work to the development and growth of the literature of the Province".—**Shukla, C. M., Modern Gujarat's Great writer : B. K. Thakore :**

- Gleanings from his Prose and Poetry.* Baroda, P. A. Chitre, 1943, 30 pp.—**Thakore, B. K.,** *Gopāhydaya.* Bombay, N. M. Tripathi & Co., 1943, 90 pp. (In Gujarati). A narrative poem.—**Thakore, B. K.,** *Navin Kavitarishe Vyākhyāno.* Baroda, Sadhana Press, 1943, 189 pp. (In Gujarati). Rev. in *MR*, LXXVII, p. 236 by K. M. J(haveri): "Lectures on New or Modern poetry of Gujarat, divided into four sections and embracing almost every phase of recent poetry, as represented by numerous young and rising composers. The lecturer writes that the period is one of transition, and is bound to give rise to 'Revolutionary' writers".—
1338. **Trivedi, Navat Ram J.,** *Navan Virechano.* Ahmedabad, Surya Prakash Printing Press, 1943, 256 pp. Rev. in *MR*, LXXV, p. 304 by K. M. J(haveri): "... reviews several important and growing elements of Gujarati literature with ability and circumspection".—
1339. **Bhatta, Shambhuprasad Krupashankar,** "Gujarāti Rangha-bhūminu ekprabhal Ghataktatva—Parsi Nāṭak Mandalio," *BPr*, XC, pp. 59-65 (In Gujarati. Parsi contribution to Gujarati stage).—
1340. **Bhatta, Vishnunath Mohanlal,** "Premānanda nā nāṭako Kōn?" *BPr*, XC, pp. 127-130 (In Gujarati. Who was the real author of the dramas of Premānanda).—
1341. **Dvivedi, Mulshankar Narmadashankar,** "'Blank verse' ke 'Akhaṇḍa Padhye' ni raca-nena prayatno," *FGST*, VII, pp. 367-375 (In Gujarati. Attempts to construct blank verse or Epic poems—criticism of Narmad's *Vīrasimha*).—
1342. **Pandya, Kantilal C.,** "Kṛṣṇalālbbhai," *FGST*, VIII, pp. 144-145 (In Gujarati. Reminiscences).—
1343. **Sandesara, Bho-gilal J.,** "Ratankṛta Narsi Mehta ni Hundi," *BPr*, XC, pp. 101-104 (In Gujarati. Compares Ratan's Hundi with that of Viṣṇudāsa).—
1344. **Sastri, Keshavram K.,** "Premānandāno Jīvana Pānca Prastāva," *FGST*, VIII, pp. 104-120 (In Gujarati. Deals with i) Guru Rāmacaran Bava, ii) Premānand's large circle of students, iii) Conflict between Premānand and Samal, iv) Conflict between Premānand and Purāṇis, and v) Premānand and Hindustani).—
1345. **Shukla, Bhikhabai Shivaram,** "Sva. Nāthāśankar Pujāśankar Sāstrinu Jīvanacaritra," *BPr*, XC, pp. 1-53 (In Gujarati. Biographical sketch of the late Nāthāśankar Sāstri, literary critic and writer of merit, continued from the previous volume, see *BIS* 1942, No. 1406).—
1346. **Taraporewala, Erach Jehangir,** "Kavi Phiroze Batliwala," *FGST*, VIII, pp. 75-77 (In Gujarati. An appreciation of his poetry).—
1347. **Thakore, Balwantraī K.,** "Navina Kavita," *BPr*, XC, pp. 109-116 (In Gujarati. New Gujarati poetry—elegiac, lyric, didactic, and narrative).—
1348. **Vakil, Prasanna N.,** "'Madālsa Ākhyāna' ane 'Mārkaṇḍeya Purāṇa,'" *BPr*, XC, pp. 93-100 (In Gujarati. Compares the two works from the points of view of form, style, method, etc.).

1349. d) HINDI : Gopal, Madan, *Premchand*. Lahore, The Bookabode, 1943 (?), 139 pp. Rev. in *MR*, LXXVII, pp. 37-38 by M. S. Sengar : "Premchand was a prolific writer and wielded a vigorous pen for over 35 years and thus gave a status and standing to Hindi letters . . . This treatise on him, though of a rudimentary nature, will be very welcome as a good introduction to his life and work".—Harley, A. H., *Colloquial Hindustani*. London, Kegan Paul, 1943, 147 pp. Rev. in *BSOS*, XI, Pt. 2, pp. 439-440 by J. V. S. Wilkinson : "The little book breaks new ground . . . It is arranged in twenty-five lessons, each fresh subject being lucidly explained with vocabularies, examples, and exercises . . . Experience, imagination, and care have been combined in the production of one of the best language-primers with which this reviewer is acquainted".—Anand, Mulk Raj, "Some Observations on the Hindustani Language, with special reference to the Poetry of Abu-al-Asar Hafiz Jullundhri," *ML*, XVII, pp. 114-120 (The bulk of North Indian writers are now deliberately engaged in creating a Hindustani style by ridding the language of the ornate and difficult Persian and Sanskrit words in order to bring it into closer touch with the people. The works of Abu-al-Asar Hafiz Jullundhri clearly bear this out).—Chowlie, Sambhunarayan, "Manas—Pāṭhbhed," *NPP*, XLVII, pp. 1-143 (In Hindi. On Tulasidas's *Ramācaritamānas*).—Gopal, Madan, "Premchand—A study," *TQ*, XV, pp. 246-255 (Study of the veteran Hindustani writer with special reference to his last novel *Godan* in which his ideas of impact of Western civilisation on Indian society are crystallised and brought out with great artistry).—Natha, Agarchand, "Viragāthā-kālakē Racanāvom par vicār," *NPP*, XLVII, pp. 255-262 (In Hindi. Comments on the literary works of Viragāthā-Kāla).—Sarma, K. Madhava Krishna, "Kavindrācārya as a Hindi Scholar," *BraALB*, VII, pp. 35-36 (This celebrated Sanskritist of the 17th century was also a Hindi scholar. Extracts from two of his Hindi works—the *Kavindrakalpalata*, composed in praise of Shāhjahān, and the *Bhāṣāyoga vācīṣṭhasāra*, a commentary on the *Laghubhagavadgītā*—are given here).—Sharma, Dasharatha, "Shāhjahān-Kālina Kuccha Kāṣṭha Hindi-kavi," *NPP*, XLVII, pp. 271-272 (In Hindi. Hindi poets in Shāhjahān's reign).
1357. e) MARATHI : Bhagwat, S. J., *Chaufulā*. Poona, D. R. Kopardekar, 1943 (?), 72 pp. (In Marathi). Prefaces written by the author.—Dange, S. A., *Literature and the People*. Bombay, People's Publishing House, 1943, 20 pp. From the Foreword by Sajjad Zaheer : "... gives a brilliant socio-economic analysis of the growth, decay, and rebirth of Marathi literature".—Date, S. G., *Marāṭhī Granthā Sūci* (1800-1937). Pt. I. *Granthā Varnana-Kośa*. Pt. II. *Sandarbh Kośa*. Poona, Author, 1943, 1072, 376 pp. (In

- Marathi). Bibliography of Marathi literature covering the period from 1800 to 1937.—Krishnananda, Swami, *Śrī Jānakeyari Mārgadarśika Sūci*. Poona, S. V. Chaudhari, 1943, 110 pp. (In Marathi).
- 1361.—Lambert, H. M., *Marathi Language Course*. Oxford University Press, 1943, xiv, 301 pp. From the Preface: "... prepared not only as an aid to the study of the Marathi language by those whose work is largely conducted through that medium, but also as a contribution to experimental work in modern linguistic study and teaching". Rev. in *TQ*, XV, pp. 352-353 by D. K. Bharadwaj, and in *JBBRAS*, XXI, p. 46 by M. D. A. Itkar).
- 1362.—Pandit, K. G., *Jogayoga*. Bombay, Dhavle, 1943, 48 pp.
1363. Marathi Drama.—Rege, P. S., *Himaseka*. Bombay, Shabari Sahitya, 1943, 44 pp. (In Marathi). A collection of 16 poems.
- 1364.—Savarkar, V. D., *Savarkarānand Kavitā*. Edited by V. G. Maidev. Bombay, Dhavle, 1943, 207, 6 pp. (In Marathi). Poetry of Savarkar.—Vakil, V. S., *Jānake Sobasti*. Bombay, V. S. Bhat, 1943, 64 pp. (In Marathi).
1366. Drama.—Atar, S. L., "Musalmānācēm Marāṭhiṭṭilā Jāṭiya Sāhitya, Marāṭhi Janganaṃa Ityādi," *BISMQ*, XXIII, Pt. IV, pp. 9-18 (In Marathi. On literature in Marathi produced by Muslims).—Attarade, Shriram "Marāṭhi Padyaracanemta apakhi Sudhārāṇa," *MSP*, XVI, pp. 193-200 (In Marathi. Some suggestions for improvement in Marathi prosody).—Bhagwat, Durga, "Kāi Rājārāmasāstri Bhagwat yāncēm Dharmaviśayaka Lekhāṇ," *MSP*, XVI, pp. 243-249 (In Marathi. Evaluates the writings of the late Rājārāma Sāstri Bhagwat on religious subjects).—Bhagwat, Durga, "Kāi Rājārāmasāstri Bhagwat yānci Vāgmayaseva," *MSP*, XVI, pp. 37-48 (An estimate of the literary output of the late Rājārāma Sāstri Bhagwat).—Chandorkar, P. M., "Āpakhi ek Kānhā," *BISMQ*, XXIII, Pt. IV, pp. 52-53 (In Marathi. Publishes a verse in Marathi by Mahidhar Kānhā, hitherto unknown to Marathi literature).—Chandorkar, P. M., "Gangābālcēm Siddhāṇa," *BISMQ*, XXIII, Pt. IV, p. 54 (In Marathi. Describes a *MS*. which adds one more name to the galaxy of Marathi poetesses).—Chandorkar, P. M., "Nāthagopājāce Sultāna," *BISMQ*, XXIII, Pt. IV, pp. 54-55 (In Marathi. Sultāna, a hitherto unknown poet-mystic who must have lived some time between 17th and 18th century).—Chandorkar, P. M., "Sāhukṛta Siddhānta-Matiprakāśa," *BISMQ*, XXIII, Pt. IV, p. 53 (In Marathi. A *MS*. of the above work which gives Sāhu as the name of the author).—Chapekar, H. G., "Kāhim Gāṇim," *BISMQ*, XXII, Pt. IV, pp. 55-58 (In Marathi. Publishes some popular songs).
- 1375.—Date, Ramakrishna Yeshavant, "Junyā Kāgadapatrāntilā 74ya Āṅkadyācā Khulāsa," *MSP*, XVI, pp. 35-36 (In Marathi. An attempt at interpretation of the sign "74" found in some old Marathi documents).—Ghorpade, Narayanrao Babasaheb, "Johar," *ABORI*, XXIV, pp. 231-232 (The word 'Johar' as a form

- of salutation was used by respectable classes all over Mahārāstra in Jñāneśvara's time. It gradually fell into disuse among them but was retained by the lower classes. The change to "Rām-Rām" was accentuated by the influence of Rāmdās who was held in high estimation by Śivāji).—**Jagdale, R. T.**, "Tukā Vipra-kṛta Kāhim Kavita," *BISMQ*, XXIV, Pt. IV, pp. 65-69 (In Marathi. Publishes 15 abhaṅgas on Draupadi and 11 ślokas on Bhakti by Tukā Vipra).—**Jog, R. S.**, "Gelya Satarā Varṣāmtila Śāradopāśana," *MSP*, XVI, pp. 249-254 (In Marathi. A resumé of Marathi literary activity during the last seventeen years).—**Joshi, N. G.**, "Chchāndoracane viśayi: i) Gujarātīnta va ii) Marathīnta," *MSP*, XVI, pp. 25-29 (In Marathi. A discussion on the reviews of Patwardhan's *Chandoracana* in Gujarati and Marathi).—**Kale, D. V.**, "Marathi Granthāncā Kālāvara Yādvāñci Avāśyakata," *MSP*, XVI, pp. 32-34 (In Marathi. A plea for preparing chronological lists of Marathi publications).—**Kanetkar, S. K., Pendarkar, Y. D., and Sant, Indira**, "Kavicyā Antarangānta," *MSP*, XVI, pp. 108-121 (In Marathi. The author discusses the various means of interpreting a poem and points out that for a correct and successful interpretation a critic must give due consideration to the psychological factors inherent in a poem).—**Kanole, Vishveshvara Ambadasa**, "Mukundarāja va Tatkrta Yogaviveka-Mārtaṇḍa nāmaka Grantha," *BISMQ*, XXIII, Pt. IV, pp. 37-44 (In Marathi. On the Yogaviveka-Mārtaṇḍa of Mukundarāja, a poet in the line of Jñāneśvar).—**Kshirasagar, Keshava Krishna**, "Gelyā Varṣāmtila Adhyakṣa Bhāṣaṇa," *MSP*, XVI, pp. 265-272 (In Marathi. A resumé of some important points discussed in presidential addresses delivered at different conferences during the year 1943).—**Lad, P. M.**, "Śrī Vāmanarāvji Jośi—Vāgmaya-mūrti," *MSP*, XVI, pp. 122-132 (In Marathi. A tribute to the late Vāman Malhar Jośi and an evaluation of his work).—**1385. Mahārāstra Sāhitya-Parīṣada—1942 cem Itivṛtta**, *MSP*, XVI, pp. 65-70 (In Marathi. A report on the activities of the Marathi Sāhitya Parīṣad during the year 1942).—**Mirlikar, N. Y.**, "Anantakṛta Bhāmāvilāsa va Sudāmacaritra," *BISMQ*, XXIV, Pt. IV, p. 99 (In Marathi. Reproduces two verses from the above works of Ananta, disciple of Samartha).—**Mirlikar, N. Y.**, "Viṭhalakṛta Nāmadevācā Naivedya," *BISMQ*, XXIV, Pt. IV, pp. 97-98 (In Marathi. An incomplete MS. of the story of Viṭhala and Nāmadeva by the poet Viṭhala).—**Mujumdar, G. N.**, "Jagadguru Vāmanaśiṣya Trimalaviracita Jñānadarpaṇa," *BISMQ*, XXIV, Pt. IV, p. 100 (In Marathi. Describes a MS. of the work containing four adhyāyas with 792 verses of the year 1646).—**Nene, H. N.**, "Saihādravarṇana Kīnvām Saihādri Mahātmya," *BISMQ*, XXIV, Pt. IV, pp. 78-92 (In Marathi. A critical appreciation of *SM*, one of the seven sacred works of the

1390. Mahānubhāvas).—Nijasure, V. H., "MM. Vidudratna Vāsudeva Śāstri Abhyankar yāñce Smṛtiśa," *MSP*, XVI, pp. 18-21 (In Marathi. A tribute to the late Vāsudeva Śāstri Abhyankar and his work).—Oak, D. K., "Āryābādū Śakunavanti ek ākṣhī ek Prata," *BISMQ*, XXIII, Pt. IV, pp. 32-34 (In Marathi. Sakunavanti in verse).—Oak, D. K., "Tukārāma Mahārājāñcem Aprasidha Kavita," *BISMQ*, XXIII, Pt. IV, pp. 26-32 (In Marathi. Unpublished poems of Tukārāma—Sudāma Caritra, Jñānarāja Mauli etc.).—Patankar, R. K., "Bhojaprabandha," *BISMQ*, XXIV, Pt. IV, pp. 92-94 (In Marathi. A page of a Marathi MS. of Bhoja-Kālidāsa in verse).—Pendse, S. D., "Jñāneśvarāñcā Totyā," *MSP*, XVI, pp. 182-193 (In Marathi. Further discussion on the Yogavāsiṣṭha ascribed to Śrī Jñāneśvara).—Pohanerkar, N. S., "Junyā Kāgadapatrāñtila 74 cā Ākṣhī," *MSP*, XVI, pp. 137-138 (In Marathi. A note on the symbol "74" found in some old Marathi documents).—Potdar, Datto Vaman, "Muktesvara va Hampi Virūpākṣa," *BISMQ*, XXIV, Pt. IV, pp. 94-95 (In Marathi. From a reference to Hampi Virūpākṣa in a MS. of M's *Ādiparva* (hitherto unnoticed) the present author concludes that M's father was from the Kaṇṇāṭaka).—Potdar, Datto Vaman, "Vānari Telācā Prakāra," *MSP*, XVI, pp. 30-31 (In Marathi. An attempt at interpretation of the usage "Vānari telācā prakāra").—1398. "Pracina Marathi Gadyagrantha: Pañcikṛta Viveka (continued)," *Sdk*, XII, pp. 41-48 (In Marathi. Old Marathi prose works).—1399. Priolkar, A. K., "Śrī Jñāneśvarāñcā ek Pragūda Grantha," *MSP*, XVI, pp. 1-11 (In Marathi. A paper on a MS. entitled "Yogavāsiṣṭha" ascribed to Śrī Jñāneśvara).
1400. f) ORIYA : Prasad, V. V., "The Literature of Orissa," *TQ*, XV, pp. 302-306 (The Oriya of today is derived from Odia which was the result of the blending of Pāli, the language of the Mauryan administrators and missionaries, and the Dravidian language then spoken in Orissa. The author here gives a survey of Oriya literature since the 12th century A.D.).
1401. g) SINDHI : Badvi, L., *Tazkira-i-Luṭfi*. Karachi, Shyam Offset Ltd., 1943, 228 pp. History of Sindhi poetry.—Qulam, Zaarin, 1402. "A note on the Sindhi Alphabet," *JSHS*, VI, pp. 356-358 (Sindhi which was till then a colloquial language owes its script as well as its use as a literary medium to the British occupation, as it was the Court of Directors that decided in favour of Arabic script, when Sir Bartle Frere, who had taken charge of the province, was undecided as to the choice between this script and Devanagari, which, however, continued to be taught to Hindu boys in government schools until Dayaram Gidumal, an Assistant Collector in Sind, recommended its abolition).

1403. h) URDU : Agha, Muhammad Baqar, *Boyan-e-Ghalib*. Lahore, Shaikh Mubarak Ali, 1943, 640 pp. (In Urdu). The Interpretation of Ghalib's Poetry.—Ahmad, A., and A., *Shira-e-Asr-ke-kalam ka-Intakhab-e-Jadid*. Delhi, Anjuman-e-Taraqqi-e-Urdu, 1943, 273 pp. (In Urdu). A selection from modern Urdu poets.
1405. —Fayz, F. A., *Naqsh-Faridi*. Lahore, Maktaba-e-Urdu, 1943, 111 pp. (In Urdu). Poetry.—Hasrat-Mohani, *Diwan*. Pts. I to XII. Hyderabad, (Dn.) Author, 1943, 312 pp. (In Urdu).
1407. Poetry.—Iqbal M., *Iqbal-ke-Chand Javahir Rezi*. Lahore, Din Muhammadi Press, 1943, 72 pp. (In Urdu). Poetical Selections from Iqbal.—Jost-Mulhabadi, *Arsh-e-Farsh*. Bombay, Taj Office, 1943, (?), 272 pp. (In Urdu). Poetry.—Kalidasa, *Sakuntala*. Tr. by A. H. Raupuri. Delhi, Anjuman-e-Taraqqi-e-Urdu, 1943, 129 pp. (In Urdu). Translation of Sakuntala.—Mahirul-Qadri, *Mahsul-e-Mahir*. Hyderabad (Dn.), Idara-e-Asha 'at-e-Urdu, 1943, 160 pp. (In Urdu). Poetry.—Mohirul-Qadri, *Nagham-e-Mahir*. Hyderabad (Dn.), Idara-e-Asha 'at-e-Urdu, 1943, 208 pp. (In Urdu). Poetry.—Mohi-uddin, M., *Tagore-aur-un-ki-Shairi*. Hyderabad (Dn.), Idara-e-Asha 'at-e-Urdu, 1943, 150 pp. (In Urdu). Tagore and his Poetry.—Muslim Zigai, *Divan-i-Bheram*. New Delhi, Anjuman-e-Taraqqi-e-Urdu, 1943, 127 pp. (In Urdu). Poetry.—Rasid Khavar, M., *Iqbal-aur Uska Paigham*. Lahore, Maktaba-e-Urdu, 1943, 66 pp. (In Urdu). Iqbal and his message.—Saghar, N., *Rang-Manal*. Hyderabad (Dn.), Idara-e-Asha 'at-e-Urdu, 1943, 208 pp. (In Urdu). Poetry.—Shakar, A., *Daur-i-Jadid-ke-Chand Muntakhab Hindu Shairi*. Lucknow, Danish Mohal, 1943, 184 pp. (In Urdu). Chief Urdu Hindu poets in modern times.—Abdul Haque, "Radad-i-Muqaddama-e-Mirza Ghalib," *Urdu*, XXIII, pp. 142-170 (In Urdu : A critique on the letters of Mirza Ghalib).—Akhtar, Jan Nisar, "Urdu ka pahla Urdu Risala," *Urdu*, XXIII, pp. 171-195 (In Urdu : A note on the Urdu journal *Tahzib-ul-Akhlaq* and its ethical value).—Al-Misri, Taha Hussain, "Jahuli adab Nayi roshni me," *Urdu*, XXIII, pp. 324-355 (In Urdu : The poets and Literature of the Days of Ignorance).—Chaghatai, Muhammad Abdullah, "Farsi ki ek qalmi Mathnavi," *Urdu*, XXIII, pp. 196-221 (In Urdu : The manuscript of a Persian Mathnavi and its characteristics).—Faridi, Noor Ahmad, "Mashahir-i-adab ki laghzishen," *Urdu*, XXIII, pp. 476-518 (In Urdu : Mistakes committed by literary figures).—Farooqui, Khwaja Ahmad, "Urdu nazm aur uske yadid melanat par ek tanquidi nazar," *Urdu*, XXIII, pp. 440-475 (In Urdu : Modern trends in Urdu Poetry).—Jafari, Aquil Ahmad, "Terhween saddi ka Urdu adab," *Urdu*, XXIII, pp. 519-542 (In Urdu : Fitna and the essence of Fitna).—Kaifi, Pandit Dattatraya, "Adab me naye rughanat," *Urdu*, XXIII, pp. 257-267 (In Urdu : Notes on modern trends in Literature).—Khan, Sadat, Ali, "A Note on Iqbal," *IAL*, XVII,

- pp. 71-73 (An appreciation of Iqbal's poetry. 'Iqbal was at his greatest when he silently mused over life, rather than when he expounded his political and philosophical theories with the vehemence, which was characteristic of him in later days'—a fact which is an important key to a more intimate understanding of him).
1426. —Sahar, Iqbal, "Munshi Ajmeri Marhūm," *Urdu*, XXIII, pp. 104-131 (In Urdu. A biographical anthology of Munshi Ajmeri—a well-known poet and prose writer).—Shamsi, Mukhtaruddin
1427. Ahmed, "Khalique bari ke tarz ki t'n Babari makhtūtāt," *Urdu*, XXIII, pp. 132-141 (In Urdu. Notes on (1) Nisab-i-Teffan, (2)
1428. Khūsh Hal Sabiyan, and (3) Nisab-i-Hindī).—Shirani, Hafiz Mahmud, "Tabsera (Hindūstan me Mughlūn se qabl Farsi adab)," *Urdu*, XXIII, pp. 1-103 (In Urdu. A critical review of
1429. Persian before the Advent of the Mughals by Abdul Gani).—Sikandara-badi, Asgharali, "Munshi Prem Chand kā ek Yadgar Kirdar," *Urdu*, XXIII, pp. 356-396 (In Urdu. A note on characterisation and a village girl, a character of the novel—Gowdan of
1430. Prem Chand).—Srivasta, Gori Saran, "Hindi ke naqsh-i-awālīn," *Urdu*, XXIII, pp. 289-323 (In Urdu. A cursory glance at Hindi
1431. Literature and Language).—Syed Abdullah, "Farsi ke zer saya zūban-i-Urdu ke sadriji saraqqu," *Urdu*, XXIII, pp. 268-288 (In Urdu. The influence of Persian on the gradual development
1432. of Urdu).—Zamin Ali, S. M., "Urdu Marsiya (from earliest time up to 1840 A.D.)," *JGJRI*, I, pp. 71-94 (Marsiya or elegy, which literally means 'to mourn the deceased,' also gives an account of the heroic deeds of the departed soul. Urdu marsiyas are imitations of the Persian marsiyas, and took their origin in the Deccan, Shuja Uddin Nuri being the first to try his hand at them. They became so popular that they were composed even in Tamil and Telugu. The author here gives some specimens of the Urdu marsiyas composed in the Deccan during the Adil Shahi and Qutub Shahi regimes).
1433. SOUTH: (a) KANNADA: Ayyangar, H. Sessa, "How many 'Nāgavarmas' were there?" *AOR*, VII, pp. 1-8 (In Kannada. While the authorship of the five Kannada works *Chandambudhi*, *Kādambari*, *Kāvyāvalokana* &c., was ascribed by R. Narasimhachar to two distinct Nāgavarmas, Venkatasubbiah held that they were all written by one and the same author. The present writer contends that besides the two Nāgavarmas spoken of by Narasimhachar there was yet another, who preceded his two namesakes, and was the author of a Jaina work called the *Vardhamāna Purāṇa*).
1434. —Ayyangar, H. Sessa, "On Pampa's Works," *AOR*, VII, pp. 77-90 (In Kannada. Continued from the previous number, the present instalment discusses the meanings of the words 'Kirāta' and
1435. 'Rtu Vimāna').—Bhat, M. Marappa, "Chandassāram by Gupā-candra," *AOR*, VII, pp. i-viii (In Kannada. A short intro-

- duction to the prosodial work *Chandassūram* by Guṇacandra, published in the previous number containing a critical account of the works on Kannada Prosody, followed by an analysis of the *Chandassūram* and an estimate of its value).—**"Ippattējaneya Kannaḍa Sāhitya Sammelana, Śivamogga,"** *KSPP*, XXVIII, Pt. 4, pp. 1-46 (In Kannada. Proceedings of the 27th session of the Kannada Literary Conference held at Shimoga, Mysore State, on the 26th, 27th and 28th Dec. 1942: Welcome address by Hasudi Venkata Shastri, Presidential Address by D. R. Bendre, Presidential speech at the Womens' Conference by Śrīmatī Rājamma, resolutions, and report of the session).—**"Ippattentāneya Vārśikādhivēṣana,"** *KSPP*, XXVIII, Pt. 4, pp. 47-56 (In Kannada. Report of the proceedings of the general meeting of the Kannada Sāhitya Parishat).—**Manjanath, S.,** "The story of Rishi Vidyucōra," *TQ*, XV, pp. 211-218 (Rendered into English from the old Kannada classic the *Vaḍḍārādhane* of Śivakoṭi Ācārya, a Jaina writer of probably the 9th century, which is the earliest extant prose work in Kannada Literature).—**Narasimhachar, D. L.,** "Vaḍḍārādhane," *KSPP*, XXVIII, Pt. 1, pp. 153-184 (In Kannada. Continued from the previous volume (See *BIS* 1942, No. 1439) stories 15-19, *viz.*, of Cilāta Putra, Daṇḍaka Mahendradatta and other five hundred Rsis, Cāṇakya, and Vṣabhasena, are narrated in full in this volume).—**Paī, M. Govinda,** "Ratnākara-varṇiya Kālavicāra," *KSPP*, XXVIII, Pt. 1, pp. 1-13 (In Kannada. Ratnākara-varṇi and his times. Discusses the circumstances of Ratnākara-varṇi's birth, and from the evidence furnished by his two works, *viz.*, the *Trilōka Śataka* and *Bharateśa Vai-bhava* as well as the Devicandra Rājāvali Kathe and a couple of inscriptions from South Kanara, fixes the middle of the sixteenth century as the life-time of the poet).—**Rao, G. Varadaraja,** "Puraṇḍara Dāsara Kīrtanegaḷu," *KSPP*, XXVIII, Pts. 2-3, pp. 14-42 (In Kannada. The hymns of Purandara Dāsa. A disciple of Vyā-sarāya, Paraṇḍara Dāsa who was a contemporary of Acyutadeva Raya of Vijayanagara, is said to have composed no fewer than 4,79,000 hymns, of which 1,140 are extant. The article attempts to assess the literary merits of these hymns).—**Rao, N. Lakshmi-narayana,** "Kavi Kīrtivarma," *KSPP*, XXVIII, Pt. 1, pp. 14-18 (In Kannada. Inquires into the date of the poet, who composed the Govaidya, and fixes the date of its composition between A. D. 1060 and 1080).—**Sharma, Tirumale Tatacharya,** "Āndhra Navya Sāhitya," *KSPP*, XXVIII, Pts. 2-3, pp. 55-74 (In Kannada. Translation of an article contributed by Gidugu Sītāpati to *Āndhra Sarcasamu*, an encyclopaedic work containing studies on the cultural and material development of the Āndhra country. The present article is on the new style of writing that is coming into vogue among Telugu writers).—**Śrīman Benagal Rāmarayara-varu,** "KSPP, XXVIII, Pt. 1, p. 14 (Obituary of the Kannada

translator to the Madras government, who was also the editor of the *Surāsini* and other important literary periodicals).

1445. (b) MALAYALAM : Panikkar, K. M., (Tr.), "The Waves of Thought—Chinta Tarangini," *JAL*, XVII, pp. 138-147 (Translated from Malayalam in 9 cantos).—Menon, Chelmat Achyuta,
1446. "Māvāratam Pāṭṭu," *AOR*, VII, pp. i-x; 25-70 (English introduction and Malayalam text, continued from previous numbers. The Māvāratam Pāṭṭu is an old ballad, purporting to relate the story of the Mahābhārata while taking every freedom with the details. It is here reconstructed from two MSS. secured from
1447. Kottayam).—Varma, L. A. Ravi, "Yātrā-kālī and Bhadrakālī-pāṭṭu," *BRVRI*, XI, pp. 13-32 (Describes the two types of semi-religious entertainments of a dramatic nature performed by a class of military Brahmans of Kerala).
1448. (c) TAMIL : Chettiar, A. Chidambaranath, "Perumgathē—Aur Arayci," *JAU*, XII, Nos. 2-3, pp. 119-134 (In Tamil. A poem giving an account of Udayana of Vatsadeśa).—Dikshitar,
1449. V. R. Ramachandra, "Tamil Saiva Mystic Poets in Medieval South India," *IHQ*, XIX, pp. 173-178 (The four Saiva Samayācāryas : Sambandar, Appar, Sundaramūrti, and Māṇikkavāṣagar. Sambandar's hymns comprise the first three *Tirumurai*, all full of musical accents. Appar's poems comprise the next three *Tirumurai* consisting of about 300 poems, each of ten stanzas of four lines unlike the *paṭigams* of Sambandar which generally consist of eleven or twelve stanzas. Sundaramūrti's hymns form the seventh *Tirumurai*. There is a freshness and charm about his poems, and he is greatly remembered for his work *Tiruttondattogai*. Māṇikkavāṣagar is the most popular of all the Saiva saints, and he was profoundly influenced by the *Bhagavad Gītā*. The *Tiruvāṣagam* has been canonised, and its fifty-one poems are sung in all the Saiva temples in the Tamil land).—Dikshitar, V. R. Rama-
1450. chandra, "The Sangam Age," *TIHC*, 1941, pp. 152-161 (In attempting to determine the age of the Sangam, assigns the Tolkāppiyam to the 4th century B. C. the *Tirukkural* to the 2nd century B. C. and the *Manimakkalai* and the *Silappadikaram* to 2nd century A. D.).—Naidu, A. S. Narayanaswami, "Confession in Fidelity to Feminine Virtue," *JSVOL*, IV, pp. 53-58 (The *Kurinci-p-pāṭṭu*, one of the "Ten Idylls", written by Kapilar, the Tamil poet, 2000 years ago, is here rendered into English prose with notes. The poem describes an important phase in secret love, the phase in which the lady's friend tells her mother what has happened to her friend and why she is sick. As such this is the turning point from secrecy to marriage. This 'Idyll' is said to have been composed by Kapilar to make an Aryan King named Prakattan
1452. understand Tamil).—Pillai, Rao Sahib S. Vaiyapuri, "Sidelights

- on Tamil Authors," *AOR*, VII, pp. 1-17 (Discusses the religious faiths of Tolkāppiar and the date of Māṇikkavāṣagar. From the expression 'paḍimai' applied to the former, it is here concluded that Tolkāppiar was of Jaina persuasion, 'paḍimai' being the Tamil equivalent of the Sanskrit 'pratima,' meaning the eleven stages in the religious life of a Jaina; a conclusion borne out by the agreement between the Jaina classification of living beings and Tolkāppiar's classification of the same. In the discussion of the dates of Māṇikkavāṣagar the tradition that he came later than the Dēvāram hymnists is supported and he is placed in the latter half of the 9th century A. D.).—**Pillai, T. P. Palaniappa**, "A Lost Tamil Poem—Uddandan Kōvai," *JSVOL*, IV, pp. 37-52 (Unearthed by the author from among the files of MSS. in the Government Oriental Manuscript Library, Madras, this poem of unknown authorship, incomplete as it is in the MS. runs into 400 stanzas, and is dedicated to a chieftain named Uddandan, of the Kalappāla community among the Vellālas of the Tamil-nād, who seems to have flourished in the latter part of the 13th century. Some extracts are included).—**Tatacharya, D. T.**, "Amalanādi Birān," *JSVOL*, IV, pp. 11-12 (In Tamil).—**Sastri, K. S. Visvanatha**, "Toni Iyalpu," *JSVOL*, IV, pp. 17-29 (In Tamil).—**Sastri, K. S. Visvanatha**, "Toniporul," *JSVOL*, IV, pp. 13-16 (In Tamil.).
- 1453.**
- 1454.**
- 1455.**
- 1456.**
- 1457.** (d) **TELUGU:** Sastri, Sannidhanam Suryannarayan, *Renuka Vijayamu*. With an Introduction by Chidimratam Virabhadra Sarma. Secunderabad, Sri Matike Nagaiah Dharma Nilayam, 1943, 208 pp. Rev. in *JSVOL*, IV, pp. 196-197 by S. Ramakrishna Sastri: "The book is a translation from Canarese into Telugu poetry in five cantos dealing with the biographical episodes of the sage Renuka. It relates a number of short stories and miracles showing the greatness of the sage along with his teachings of Śaiva religion in general and Vīraśaivism in particular."—**Kavi, Ramakrishna**, "Bhadrunda Vyandu," *JSVOL*, IV, pp. 42-45 (In Telugu).—**Kavi, Ramakrishna**, "Tallavāda Dapula Samkīrtanalu," *JSVOL*, IV, pp. 9-18 (In Telugu).—**Krishnaiah, D. V.**, "Umakantha Vidyashankara," *TQ*, XV, pp. 150-156 (Critic, essayist, grammarian, historian, poet and journalist (1889-1942) whose writings, it is hoped, when published will give him an honoured place 'in the galaxy of men of letters of India, whatever may be the future decisions of the Andhras in developing their language and literature').—**Raghavan, V.**, "Kumuda, an Unknown Telugu Poet?" *JAHIC*, I, pp. 31-33 (Srinivāsa in his *Ānandarangavijaya* campu mentions a poet, Kumuda of Golconda, as a protégé of Anandaranga Pillai's ancestor Garbhadhāraka. Nothing more is known of the poet).—**Shastri, Prabhakara**, "Āndhra-vaṅmayamu-Puranayugamu," *JSVOL*, IV, pp. 19-24 (In Telugu).—**Shastri, Prabhakara**, "Paṇḍitārādhyā Caritramu," *JSVOL*, IV, pp. 1-8

1464. (In Telugu).—**Shastri, Prabhakara**, "Talagudanamu-Sampradāyamu," *JSVOI*, IV, pp. 25-29 (In Telugu).—**Shastri, Ramakrishna**, "Nāṭaka Racana," *JSVOI*, IV, pp. 30-41 (In Telugu).

INDO-ANGLIA

1466. **Abhas, K. A.**, *Invitation to Immortality*. Bombay, Padma Publications, 1943, 39 pp.
1467. **Aronson, A.**, *Rabindranath Through Western Eyes*. Allahabad, Kitabistan, 1943, 158 pp. From the Preface by Amita Chakravarty: "Literary critics will value this original approach, and students of Rabindranath Tagore's works, in many countries, will find in it a new incentive for explorative studies".—
1468. **Dongerker, S. R.**, *The Ivory Tower*. Baroda, East and West Book House, 1943, 116 pp. Rev. in *TQ*, XV, pp. 353-354 by D. Raghuthamacharya: "The poems are grouped under three heads, love, beauty and truth... The sight of the beautiful and the sublime in nature have an influence on the author that give him the warmth and skill of expression and make a real approach to poetry. There are two poems written by his wife, which deserve praise, for there is great delicacy and freshness of imagery in them".—
1469. **Hamidullah, Zeb-un-nisa**, *Indian Bouquet*. Calcutta, Gulistan Publishing House, 1943, 75 pp., illus. Rev. in *MR*, LXXV, p. 217 by Kalidas Nag: "Here we greet with joy the silver voice of a Muslim girl-poet, (who) gives us ballads of joy as well as lyrics of tears".—
1470. **Iyengar, K. R. Srinivasa**, *Indo-Anglian Literature*. Bombay, The International Book House, 1943, 70 pp. Rev. in *MR*, LXXVI, p. 256 by H. C. Mookerjee: "The book contains a critical estimate of the Indian writers of English verse and prose... His observations on the works of Toru Dutt, Manmohan Ghosh, Aurobindo Ghosh, Sarojini Naidu, and Rabindranath Tagore speak of a fine discriminating taste and sound literary judgment".—
1471. **Iyengar, K. R. Srinivasa**, *Literature and authorship in India*. With an introduction by E. H. Foster. London, George Allen and Unwin, 1943, 46 pp. Rev. in *MR*, LXXVI, p. 256 by H. C. Mookerjee: "... a short critical survey of the intellectual and literary life of the Indian people since 1800. The learned author has given us a fine analysis of all those forces and factors which have contributed to the growth and development of modern Indian literature".—
1472. **Pearsall, G. E.**, *Deccan Poems*. Bombay, Thacker & Co., 1943, 51 pp.
1473. **Rao, Raja, and Ali, Ahmed**, (Ed.), *To-morrow*. Bombay, Padma Publications, 1943, 164 pp. Rev. in *MR*, XIX, p. 400 by S. R. Galea: "Through a collection of various essays, poems and short stories from the pen of (various) authors, the editors aim at revealing 'the perceptible spiral of truer human values, transparently international and inevitably progressive that are perceptible behind the modern conflict.'"
1474. **Sarabhai, Bharati**, *The Well of the People*. Shantiniketan,

- Visva-Bharati, 1943, 54 pp. Rev. in *MII*, XXXIII, pp. 350-352 by W. G. Archer): "In her poem *The Well of the People* Miss Bharati Sarabhai uses this public image but gives it a new and private significance. Her poem is concerned with the conflict of forces in modern India. The forces of the present are at war with the traditions of the village. The first would rouse India from the torpor, while the second would keep her as she is. 'There love is filling her pitcher from the well. Yet she has no rope wherewith to draw water.' Through this quotation from Kabir, Miss Sarabhai points to the meaning of her poem. *The Well of the People* expresses the frustration of those whose passion for their country would lead them to evoke its energies but who are baffled by the circumstances of their time".—Singh, Adhyatam, *The Trembling Echo*, London, Arthur H. Stockwell, 1943. Rev. in *MR*, LXXV, p. 383 by Santosh Chatterji: "Forty-nine pieces are linked together in this book of 'A Poem' on the single theme of love".—Sykes, Marjorie, *Rabindranath Tagore*, Calcutta, Longmans, 1943, 134 pp. Rev. in *NR*, XIX, p. 479 by J. J. Pinto: "... a fine introduction to the great poet and dramatist".—Aguir, A., "English Biographers and Biography," *NR*, XVII, pp. 21-31 (Elucidates the functions of biography and illustrates them with examples of biography in English literature).—Balaratnam, L. K., "Uma Maheswer, the Poet," *NR*, XVIII, pp. 144-148 (A critical estimate of his works: 'The Feast of the Crystal Heart,' 'Among the silences,' 'Awakened Asia,' 'One God, One Empire, One mankind,' 'Lay of the Lotus,' and 'Southern Idylls').—Basu, Nitish Kumar, "William Somerset Maugham," *JDL*, XXXIII, pp. 1-116 (A study of the literary artist and his technique).—Chattopadhyaya, Harindranath, "The Camel-Driver Dreams of His God," *MR*, LXXIII, pp. 441 (A poem).—Dasgupta, Rabindrakumar, "Byron in the House of Lords," *CR*, LXXXVI, pp. 210-219 (His failure as a parliamentarian).—Dasgupta, Rabindrakumar, "Walt Whitman on India," *CR*, LXXXIX, pp. 106-108 (Walt Whitman's passage to India is significant as a spirited affirmation by a Western poet of the value of Indian culture).—Desai, D. M., "Browning the Buddhist and Vedantist," *PB*, XLVIII, pp. 534-535 (Holds that the difficulty of an average western reader in understanding Browning's poetry is due to his ignorance of Browning's Oriental philosophical background which is partly Buddhist and partly Vedantist).—Dhingra, Baldoon, "Shakespeare's Conception of the Nature of genius in Hamlet," *CR*, LXXXIX, pp. 28-34 (in perception, thought and action).—Dangerkary, S. R., "The shadow Play," *MR*, LXXIV, pp. 216 (A poem).—Dustoor, P. E., "Dominion Status in Language," *AUM*, XXII, Pt. 2, pp. 33-38 (Claims dominion status for English as written and spoken in India).—Friend-Pereira, F. J., "The Penny Dreadful," *NR*, XVIII, pp. 169-184 (Accounts for the origin and popularity of

- the Penny Dreadful (story of crime written in a sensational and morbidly exciting style), which is a symptom of decaying culture).
1488. —Gandhi, K. H., "A New Landmark in Poetry," *TQ*, XV, pp. 67-72 (A review of K. D. Sethna's *The Secret Splendour*, which entitles him, according to the reviewer, to the rare distinction of an innovator in the field of poetry, the distinction consisting in the fact that he is one of the few poets who have succeeded in breaking open 'the door of our luminous inner being and to express its truth, beauty and light in its own rhythmic terms,' which is the fundamental endeavour of the time spirit, as Sri Aurobindo would put it).—Gour, Hari Singh, "Shakespeare: His Life and Work," *CR*, LXXXVI, pp. 21 ff (Sketch of his career and general criticism of his works).
1489. —Iyengar, K. R. Srinivasa, "Comedy," *NR*, XVIII, pp. 9-36 (Comedy as a distinct literary form is discussed here under the following headings: Comedy and Laughter, Meredith on Comedy, uses of laughter, Feiblemann on Comedy, Romantic and Classical Comedy, the spiral of Comedy, Farce, Roman Comedy, the Comedy of 'Humours,' Restoration Comedy, Restoration Comedy and Contemporary Life, French Comedy, Post-Restoration Comedy, Great Comedy, Shakespearean Comedy, the Romantic Comedies, Tragedy and Comedy, Divine Comedy).
1491. —Iyengar, K. R. Srinivasa, "The Poetry of Sri Aurobindo," *NR*, XVIII, pp. 306-315 (An appreciation of Sri Aurobindo's *Collected Poems and Plays*).
1492. —Joshi, K. L., "Some Social and Literary Critics and Moralists of the early Eighteenth Century," *JUB*, XII, Pt. II, pp. 1-13 (Francis Hutcheson, Gilbert Burnet, Mathew, Concanen, and 'Momus').
1493. —Kaul, K. K., "The Novel Today," *TQ*, XV, pp. 157-160 (The author holds that the desire to entice the common man is the most striking characteristic of the modern novel. He accounts for the ubiquity of virtue among common men, which is taken for granted in these novels, by the Rousseauist conception of the innate goodness of Man and the Marxist belief that this goodness is relatively unimpaired in those who do not exploit their neighbours for profit).
1494. —Kesavan, B. S., "Shakespeare Criticism in the Eighteenth Century," *H-Y-JMU*, III, pp. 51-76 (From Rowe and Pope to Theobald, Bentley and Warburton).
1495. —Lahiri, K., "Humour in English Literature," *CR*, LXXXVIII, pp. 97-104 (A rapid survey of the history of English literature from the view point of humour element).
1496. —Meh-ta, Boman H., "A Note on Swift," *NUJ*, No. 9, pp. 88-92 (Swift was not a revolutionary, nor did he acquiesce in the *status quo*. He could visualise the evils that would result from the rise of the bourgeoisie. He would not advocate a step back to feudal way of life, nor had he the vision of a revolutionary to accept the new order as an inevitable historical process).
1497. —Menon, K. P. Karunakara, "The Letters of Horace Walpole," *JAU*, XII, Pt. 2-3, pp. 94-105 (An estimate of the letters of Walpole on contemporary

- England. They are of inestimable value to the picturesque historian of the period).—**Millford, C. S.**, "English Prosody," *JDL*, XXXIII, pp. 1-37 (In seeking to unravel the confusion into which the subject of English Prosody has fallen, the author attempts two tasks. First, the analysis of stress, and secondly, to draw attention to a tradition in English Prosody represented chiefly by Coventry Patmore and Dr. D. S. McColl, which sheds much light, specially on the place of stress in English verse and its relation to length or time).—**Misra, S. P.**, "Inconsistency in Shaw's 'Pygmalion'," *MR*, LXXIII, pp. 293-295 (Shaw who feels sincerely that English, which is governed by a foreign alphabet, needs a better one, has failed to suggest any new alphabet for the language or to correct and improve upon the existing one).—**Mukherjee, K.**, "Shakespeare's India," *NR*, XVIII, pp. 266-284 (From the various references to India in his works, it is here concluded that though Shakespeare had opportunities of knowing much more of India, he could not use that additional knowledge in any of his dramas, and for his purpose India remains "the gorgeous East, whose caverns teem with diamond flaming and with seeds of gold").—**Mukherjee, K.**, "Shelley and India," *NR*, XVII, pp. 101-114 (Gives reference to India and Indian scenes to be found in Shelley's works, and shows that like Southey Shelly too came under the influence of the Indian movement introduced into England by Sir William Jones and other Indologists).—**Nayar, Prakash**, "The Art and Function of Literary Criticism," *CR*, LXXXIX, pp. 169-181 (Evolution of the critical theory).—**Purendra, Narayan**, "War-Poems (1914-1919)," *MR*, LXXIII, pp. 369-372 (The soldier poets of the World War I realised war in poetry. Their theme in most cases is not concerned with poetry. The subject of it is War, and the Pity of War. The poetry is in the Pity. The author here deals with the pioneer in this line—Rupert Brooke).—**Rao, P. Sama**, "The Poetry of Toru Dutt—a study," *TQ*, XV, pp. 321-330 (A pioneer in the field of Indo-Anglian poetry, who gave the English-speaking world a sublime idea of Indian culture, and the pre-eminent character of whose poetry is the Vedic atmosphere, which she successfully recaptured for the benefit of the industrialized modern age).—**Rao, Diwan Bahadur T. Bhujanga**, "Shelley and Non-Violence or Ahimsa," *MR*, LXXIII, pp. 129-131 (It was by the transformation or rather the sublimation by him of the doctrine of necessity which he had imbibed in his youth from Godwin that he came to preach the doctrine of Ahimsa).—**Rao, Diwan Bahadur T. Bhujanga**, "Shelley and the Vedanta," *TQ*, XV, pp. 18-22 (The philosophy of Shelley, described by Stopford Brooke as 'idealistic pantheism,' resembles the Vedanta, and was the result of his reaction to what he believed to be the 'dreadful theology' of Calvinism).—**Sathyagirinathan, P. G.**, "Dickens and the Poor Law," *H-YJMU*, III, pp. 115-128

- (Explains the circumstances which impelled Dickens to expose the evils of the poor law administration in his *Oliver Twist*).—**Thiagarajan, V. A.**, "Amor Intellectualis Dei," *H-TJMU*, III, pp. 15-29 (A reinterpretation of Shelley's conception of God and his idea of Christianity).—**Wadia, B. J.**, "Shakespeare's Sermon on War," *AP*, XIV, pp. 147-150 (Attempts to outline Shakespeare's philosophy of war from his plays *Henry V*, *Troilus and Cressida*, *King John*, and *Timon of Athens*).

LINGUISTICS

1510. **GENERAL**: **Chatterji, Suniti Kumar**, *Languages and the Linguistic Problem*. Bombay, Oxford University Press, 1943. Rev. in *ML*, XXIII, p. 264 by Mildred Archer: "... gives a brief summary of the linguistic history of India and of the present position. Dr. Chatterji proposes that a simplified Bazar Hindustani in modified Roman script should become the lingua franca of India for the purpose of communication and for the unification of the Country."
1511. —**Kulkarni, K. P.**, "Dhvanilā Artha Kasā Prāpta Hoto?" *MSP*, XVI, pp. 136-137 (In Marathi. Rejoinder to No. 1512 below).
1512. —**Ramanandayati**, "Dhvanilā Artha kīm Arthālā Dhvani," *MSP*, XVI, pp. 135 (In Marathi. A discussion on the interrelation between sound and meaning).—**Rao, U. Venkatakrishna**, "The Romance of Words," *AP*, XIV, pp. 204-207 (Presents here some results of his studies in semantics. Particularly interesting is his tracing of the degradation which the once glorious name *Anura* has suffered at the hands of time and exotericism).—**Sankaran, C. R., and Gai, G. S.**, "The Methodological Importance of the Concept of 'Ethno-Psychology' in Modern Linguistics," *NIA*, VI, pp. 283-286.—**Tagare, G. V.**, "Bhola bhāṣāncā Praśna," *MSP*, XVI, p. 264 (In Marathi. A Note on the study of dialects).
1516. **ARYAN**: **Chattopadhyaya, Suniti Kumar**, *Vaidēbiki*. Calcutta, The Bengal Publishers, 1943. (In Bengali). Rev. in *MR*, LXXV, p. 221 by Kalidas Nag: "Dr. Chatterji is a pioneer of comparative philology, and so naturally felt the urgent need of expanding our (Bengali) cultural outlook, as he has done by publishing the volume. His first story *Dedrinis* from old Irish and *Brunhild* is from Teutonic sources. There is a paper on Mexican Renaissance and another on the culture of the Yoruba and the Negroes of Africa. The rest of the articles are devoted to the Arabian Nights, Tibetan Kesar Saga, Chinese divinities, and Burmese Kyanzettha. Dr. Chatterji with his habitual enthusiasm makes those countries and peoples live again in our soul".—**Cuny, A.**, *Recherches sur le Vocalisme, le Consonantisme et la Formation des Racines en "Nostratique"* (Ancêtre de L'Indo-Européen et du Chamito-Sémitique). Paris, Adrien-Maisonneuve, 1943, vii, 164 pp. Rev. in *JRAS*, 1947, pp. 131-
- 1517.

- 133 by John Brough : "The term "nostratique" coined by H. Pedersen to denote such languages as might be proved to be related to the Indo-European group, is here restricted to the hypothetical Indo-European-Hamito-Semitic family This book carries a stage further the author's "Études pré-grammaticales" (Paris 1924), and subsequent articles, and those who have not been convinced hitherto will find little new to convince them of the original unity of the two groups".—**Doshi, B. J.**, *Gujarati Bhāṣāni Utkrānti*. Bombay, University of Bombay, 1943, 682 pp. (In Gujarati)
1518. —**Bailey, H. W.**, "Iranica," *BSOS*, XI, Pt. 1, pp. 1-5 (Interpretation of certain terms such as *Khazar* meaning desert, *Barmak*, an Arabic corruption of *pramukka*, i.e. chief, *simāvandhah* 'Spells' *nyānadū* = *nayaka* or leader, and *teanigala* elbow).—**Basu, G. C.**, "Nasalisation in middle Indo-Aryan," *ABORI*, XXIV, pp. 175-190 (It originated in the later period of Indo-Germanic and was inherited by some dialects of Aryan, e.g. Avestan and some Indo-Aryan dialects other than the standard Vedic. It became so pronounced in Prakṛt that later on it occurred even where semi-vowels and spirant sounds were not present. Hence the development of nasal in Indian languages either in connection with "conjunct" or "intervocal" consonant is not due to an influence from *without*, but is a phenomenon originating *within* the IdG. language itself).
1521. —**Basu, G. S.**, "Some Asokan Forms in Bengali" by Dr. S. N. Sen (New Delhi) (A criticism)," *MIA*, VI, pp. 186-188 (Holds that the theory of Dr. Sen with re. to the word 'prob' (purva) which he connects with Girnar is wrong).—**Bhayani, Harivallabh**, "Ketālāk Kahevālā Aprayogo āne Duṣprayogo," *FGST*, VII, 351-358 (In Gujarati. Some known proper and improper uses).—**Cayana—Sanskṛtme Sarasvatī Sabdhā**, " *NPP*, XLVII, pp. 305-309 (In Hindi. Dwells on the different meanings of the word 'Sarasvatī', such as (1) goddess of learning, (2) speech, (3) name of a river, (4) Cow, (5) the best woman, one of the goddesses of the Buddhists, (6) one of the names of goddess Durgā).—**Dave, I. N.**, "Linguistic Survey of the Border lands of Gujarat," *JGRS*, V, pp. 208-226 (Deals with the nature of the dialects spoken on the border land—the pronunciation, isoglosses, dispiration, spirentization, grammar, accent, intonation and rhythm).—**David, H. S.**, "The Persian or Iranian Origin of the word "Hindu"," *ILQ*, XIII, pp. 119-121 (The old Persian word for the 'Sindhu' was 'Hindu', a word first used in an inscription of Darius Hystaspes at Persepolis as an equivalent of modern Sind, the land of the Indus. The word 'Hindu' is thus derived from Old Persian. It was turned into 'Indos' by Greek historians, and from this the modern word 'India' is derived).—**Dixit, G.**, "Śabdācara—Kaupin," *BPr*, XC, p. 80 (In Gujarati. 'Kaupin', a word which occurs in Pāṇini's grammar is here taken to mean sin).—**Kakati, B.**, "Certain Austric-Sanskṛit Word—Correspondences," *MIA*, VI, pp. 49-51

- (Compares certain well-known Sanskrit words of unknown origin which bear striking resemblances in sound and sense to non-Aryan Austric forms, such words being Kāyastha=kaiasthoh=entry in writing; vanga=bong=natural spring; Sri=Sri-hatta=a fair on the river side; Saumāra=sum—to bathe and semir=turbid water; Haya-Grīva= (Haya=red) having a red neck).—**Katre S. M.**, "Influence of Popular Dialects on Sanskrit," *ABORI*, XXIV, pp. 9-26 ('While Sanskrit has influenced the linguistic, spiritual, and cultural life of more than two continents, it has in that slow but continuous process imbibed within itself traces of such contact, and made its own a large part of the vocabulary and grammatical features').—**Konow, Sten**, "The Authorship of the Sivasūtras," *AO*, XIX, pp. 291-328 (Is Pāṇini the author of the Sivasūtras, etc., the arrangement of sounds different from those expressed by the letters of the traditional Indian alphabet, an arrangement which he has handed down as a sort of introduction in his Aṣṭādhyāyī? The investigation of this question leads the author to conclude that while some of the sūtras (mentioned here) can, with great probability, be ascribed to Pāṇini, the others such as *al*, *ac*, *hal* may have been inherited, with substitution of pratyāhāras for the general terms).—**Meharothra, Ramamurthy**, "Svadeśi thathā Videśi Hindi Śabdome me Dvani-Parivartan," *NPP*, XLVIII, pp. 157-177 (In Hindi. Dwells on the changes in pronunciation of loan words in Hindi).—**Mirza, Hormazdyar P.**, "Modern Persian *Hast* and *Ast*," *ILQ*, XIV, p. 35 (Mid. Pers. *ast* and *hast* are two dialectical forms, having no difference in meaning).—**Morgens-tierne, Georg**, "The Phonology of Kashmiri," *AO*, XIX, pp. 79-99 (An analysis of the type of Kashmiri for which an improved orthography has been invented by Īvara Kaula, employing modifications and combinations of Nāgarī (or Śāradā) characters to denote a variety of vowel sounds).—**Narahari, H. G.**, "The Śabdalingārthacandrikā of Sujana," *Bra. ALB*, VII, pp. 37-45 (This dictionary of homonymous words in Sanskrit is not so well known. An examination of a palm-leaf MS. of this work now in the Adyar Library by the present author has yielded valuable information of the history of the family of Sujana, who may definitely be assigned to the 17th century A. D.).—**Narahari, H. G.**, (Ed.), "Viśeṣamṛta of Tryambakamīra," *Bra. ALB*, VII, pp. 89-106 (Edited for the first time. This is an orthographical lexicon which gives the several forms in which the same word may appear. What the *Kavirahasya* of Halāyudha is for verbs, this lexicon is for Nouns).—**Paṭkar, M. M.**, "Ekākṣara Ratnamālā of Mādhava," about 1350 A. D., *PO*, VIII, pp. 118-119 (A lexicon dealing with single letters of the alphabet and the meanings attached to every letter, and divided into three sections: the svarakāṇḍa, vyañjanakāṇḍa, and samyuktakāṇḍa by Mādhava of the Bhāradvāja gotra (son of Māyana) who was a minister of Harihara (here iden-

1536. tified with Harihara of Vijayanagara).—**Patkar, M. M.**, "137 Śabdārṇava by Sahajakīrti (about 1630 A. D.)," *PO*, VIII, pp. 143-144 (A small lexicon composed by the Jaina author Sahajakīrti, a pupil of Hemanandanagaṇi, about A. D. 1630).—**Patkar, M. M.**, "Śabdabhedaprakāśatikā by Jñānavimalagaṇi," *IHQ*, XIX, pp. 179-181 (The *Śabdabhedaprakāśa* is a small dictionary of nouns which, though identical in meaning, differ in their spelling. It is composed by Mahēśvara, the celebrated author of *Vīṭcaprakāśa*. Jñānavimalagaṇi's commentary, noticed here, aims at giving the derivation and etymology of every word wherever possible).—
1537. **Randle, H. N.**, "An Indo-Aryan Language of South India: Saurāṣṭra-bhāṣā," *BSOS*, XI, Pt. 1, pp. 104-121 (Spoken by more than a hundred thousand persons who play an important part in the textile industry of Madras and form a considerable element in the population of Madura and other towns and localities in the Tamil districts. The account of their migrations which is preserved in a set form of words used in their marriage ceremonies is as follows: They were a guild of silk-weavers, who migrated from the Lāta-viṣaya to Mandasor, where they resided for a time (and erected according to the Mandasor inscription a temple to the Sun). But long before the Muslims captured that place, they left for the Yādava capital Devagiri, and subsequent migrations led them first to Vijayanagar, and finally to the Tamil country their present home. The writer reproduces here parts of Rama Rao's *Iyākarana* with a running commentary).—**Sternbach, Ludwik**, "Veśyā Synonyms and Aphorisms," *BF*, IV, Pt. II, pp. 157-168 (Continued from Vol. IV, Pt. I, p. 114. (See *BIS* 1942, No. 1491) synonyms for a harlot).—**Tagare, G. V.**, "Nāgarī Dhvani Lipi," *MSP*, XVI, pp. 22-24 (In Marathi. The paper discusses the phonetic possibilities of the Nāgarī script and points out its limitations).
1541. **DRavidian: Burrow, T.**, "Dravidian Studies III: Two Developments of initial *k*—in Dravidian," *BSOS*, XI, Pt. 1, pp. 122-139 (Original Dravidian *k*—is palatalized to *ç* in Tamil, Malayalam, and Telugu, when followed by the front vowels *i*, *ī*, *e*, *ē*; while in the northern group of Dravidian languages (Brahui, Kurukh, Malto) a development more or less the opposite of the palatalization takes place. In these languages initial *k*—is preserved before *i*, *ī*; before all other vowels it is changed to a guttural spirant usually represented in Brah. and Kur. by *kh*, in Malt. by *q*. In this case the vowels *e*, *ē* are classed with the back vowels *a*, *ā* etc., and not as is usually the case with *i*, *ī* as front vowels).—**Ramakrishnayya, K.**, "The Dravidian Infinitive," *AOR*, VII, pp. 1-12 (Holds that the Dravidian infinitive which was originally an infinite verbal form formed by suffixing 'al' to the root, has later given rise to a good number of compound verbal forms in these languages, thus serving to show how the principle of agglutination has been at
- 1542.

- work in the general development of the forms in these languages).
1543. —Reddiar, V. Venkata Rajula, "Word-Building," *AOR*, VII, pp. 1-16 (In Tamil. The author indicates and exemplifies 1) the origin of language; 2) the interdependence of Dravidian languages; 3) certain nominal endings of the Primitive Dravidian; 4) the laws of phonetic changes in the major Dravidian languages; and
1544. 5) certain types of word-formation in Tamil).—Sankaran, C. R., and Venkatesiah, M. G., "Totality," *BDCRI*, IV, pp. 263-267 (Deals with quantity with reference to Kannada. It is based on Sapir's Totality, and is intended like the latter for the eventual use of those who are interested in fundamental problems of language structure. The novel approach from the Dravidian has given rise to certain new ideas on Totality).
1545. AUSTRONESIAN: Benedict, Paul K., "Studies in Thai kinship Terminology," *JAO*, LXIII, pp. 168-175 (From an examination of the extant linguistic material the present writer has here reconstructed 21 basic kinship terms for proto-Thai. These terms are so highly distinctive that they constitute a pattern quite different from any encountered in the various Sino-Tibetan systems of nomenclature, a fact which shows that the basic affinities of Thai are with Indonesian rather than with Sino-Tibetan).—Gonda, J., "Inwendige nasaal —enliquida—verbindingen in Indonesische talen," *Bijdragen*, CI, pp. 141-206 (In Dutch. The connection between nasal and liquid letters within words in the Indonesian languages).—Kern, R. A., "De Soendasche Umpak Basa," *Bijdragen*, CII, pp. 81-84 (In Dutch. The Umpak Basa in the Sunda language, i. e. inversions in the Sunda language).—Kern, R. A., "Wortels en grondwoorden in de Austronesische talen," *Bijdragen*, CII, pp. 275-370 (In Dutch. Roots and root-words in the Austronesian languages).
1549. —Sabeok, Thomas, A., "Phonemic System of Santali," *JAO*, LXIII, pp. 66-67 (Based on Bodding's *Materials for a Santali Grammar*, Vol. I, Dumka, 1930, and his *Santal Folk Tales*, Oslo, 1925-29, 3 vols.).
1550. SEMITIC: Leslau, Wolf., "South-East Semitic (Ethiopic and South-Arabic)," *JAO*, LXIII, pp. 4-14 (Advances proofs for the dialectical unity of the Ethiopic and South-Arabian groups of languages on the basis of phonology, morphology, and vocabulary).
1551. —Sturtevant, Edgar H., "Hittite *ia*—'Make, Do, Perform'," *JAO*, LXIII, pp. 1-3.

GRAMMAR

1552. ARYAN: Vajapoyi, K., *Brajabhāṣā kā Vyākaraṇa*. Kanakd, Himalaya Agency, 1943, 296 pp.—Bhattacharyya, Dinesh Chandra, "Puruṣottamadeva's Commentary on the Mahābhāṣya," *IHQ*,

XIX, pp. 201-213 (The long-lost commentary of this celebrated grammarian of the Bengal school of Pāṇini remains yet to be discovered. But one or two fragments from it are now being salvaged thanks to the discovery of the works of later commentators on the Mahābhāṣya. These are Śaṅkara, in whose commentary (an extract from which is here reproduced) two introductory verses of Puruṣottama's work have been preserved; Manikantha who commented on Śaṅkara and who definitely states that Śaṅkara wanted to publish and elucidate the difficult work *Mahābhāṣya* as explained by *Puruṣottamadeva at the risk of his life*. Then there is a fairly large work called *Bhāṣyavyākhyāprapañca* which appears to be a highly discursive commentary on Puruṣottama's lost work, and contains rare quotations from it. The present author places Puruṣottama between A. D. 1075-1125 and assigns the second quarter of the 12th century as the upper limit of this date).—

1554. Chatterji, Kshitish Chandra, "Some Sanskrit Stanzas," *NIA*, VI, pp. 213-214 (On the use of the words *jagrāsa* and *agrasat* (in the ātmanepada form) which are wrong for *jagrāsē*, which is correct).

1555. —Chaturvedi, S. P., "Significance of Pāṇini's Sutra VI-1-92," *NUJ*, No. 9, pp. 68-69 (Reply to Batakrishna Ghosh (See *BIS* 1942, No. 1517). The real purpose of Pāṇini in mentioning a Pūrvācārya (earlier grammarian) in VI-1-92 is to indicate that the *pradli* laid down in VI-1-91 is optional when a *sup*-root follows in the opinion of Apishali).—

1556. Devadhar, C. R., "Mahamohopadhyaya Vasudeva Abhyankar," *ABORI*, XXIV, pp. 140-142 (Obituary. Author of the Marathi translation of the Pāṇinīya-Mahābhāṣya).

1557. —Goda, P. K., "The Chronology of the Commentary of Sādānandagani on the Siddhānta-Candrika of Rāmāśrama or Rāmacandrasrama, A. D. 1743," *JA*, IX, pp. 17-19 (Aufrecht and others have not indicated the date of composition of this commentary, which is now found to be Samvat 1799 = A. D. 1743 from two MSS. in the B. O. R. Institute, Poona. The work shows the author to be a close student of Sanskrit grammar, acquainted with the writings of previous scholars on the subject).—

1558. Gonda, J., "Bemerkungen Zum Gebrauch der Pronomina der 1. und 2. Person also Subjekt in Altindischen," *AO*, XIX, pp. 211-219 (In German. Observations on the use of the pronouns in the first and second persons as subject in Indo-Aryan).—

1559. Kulkarni, E. D., "Unpāṇinian Forms and Usages in the Critical Edition of the Mahābhārata," *BDCRI*, IV, pp. 227-247 (The present instalment is on the participles).—

1560. Rajwade, V. K., "Metrical and Grammatical Lapses due to the Imposition of Rules of Modern Grammar and Prosody on Rks.," *IHQ*, XIX, pp. 147-155 (Three stanzas are taken: one each from the Bhagavad Gita, Raghuvamśa, and the Svapnavāsavadatta).

1561. **DRAVIDIAN:** Khare, G. H., "A Note on the change of 'P' to 'H' in Kanarese," *PO*, VIII, pp. 145-146 (As against the assertion of Dr. A. N. Narasimha in his *Grammar of the Old Kanarese Inscriptions* that down to the end the 9th century *p* was never changed to *h*, the author points to an occurrence of this change in an inscription of the Chalukya Vikramāditya II dated A. D. 744 or S. S. 664, where the word 'āruhaṇa' is evidently used for a certain tax of six *paṇas*).
1562. —Somayaji, G. J., "Influence of Sanskrit Grammar on Telugu grammar," *JAHG*, I, pp. 129-137 (Gives the structure of the Telugu sentence of the pre-Nannaya period, and the forms of noun and verb).
1563. —Somayaji, G. J., "The Origin and Development of the Post-position in Telugu," *JAHG*, I, pp. 17-23 (In Dravidian languages post-positions are independent words suffixed to other words to denote certain special meaning or relationship with other parts of the sentence. The words gradually degenerated into what are called *vibhaktis* (post-positions) in the Sanskrit-ridden grammars of these languages. The author holds that working from the post-positions of present date through the various stages of their development in literature and inscriptions it is possible to discover the hypothetical forms of the parent Primitive Dravidian. The case-endings *ḍu*, *mu*, *vu*, and *lu* are here taken up for study).
1564. **AUSTRONESIAN:** Geeroms, Pater H., "Over de derde persoon meervoud in het Austronesisch," *Bijdragen*, CII, pp. 41-79 (In Dutch. The third person plural in Austronesian languages).
1565. Gonda, J., "De zg. hulppraedicaatswoorden in Maleis en Javaans," *Bijdragen*, CII, pp. 95-103 (In Dutch. The so-called auxiliary verbs in Malayan Javanese).
1566. —Kern, R. A., "Gelijkheid en verschil van voorvoegsels in Indonesische talen," *Bijdragen*, CI, pp. 341-394 (In Dutch. Similarity and dissimilarity between prefixes in Indonesian languages).

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1567. **VEDIC AND UPANIŠADIC:** Coomaraswamy, Ananda K., "Ānātikṛta and Ātyaricyata," *MLA*, VI, pp. 52-56 (The two purposes of the article are to show from the occurrences of the dual *ānātikṛta* that Prajāpati as Progenitor and Ruler is to be regarded as a syzygy of conjoint principles, male and female, and to discuss the meaning of *ātyaricyata*, which according to the author means, "He, having been born thereafter outpoured Earth and then the bodies of living beings").
1568. —Maitra, S. K., "Philosophy of the Kathopanishad," *VK*, XXX, pp. 19-26; 128-136; 205-213 (Shows how the Kathopanishad through an insistence on Reality as Value gives the key to Vedantic wisdom, and contains a message of emancipation in this very life both for the individual and the world at large).
1569. —Narahari, H. G., "Devayāna and Pitryāna," *ABORI*, XXIV,

- pp. 45-59 "The 'doctrine of the two ways' according to which a disembodied soul continues its existence to reap the consequences of its deeds, speaks of two ways: the way of the gods (Devayāna) and the way of the fathers (Pitryāna). This is supposed to be an Upaniṣadic doctrine, but the Rgvedic seers were already aware of it. From which it follows that the idea is not a creation of the Upaniṣadic period, but was adopted from earlier times).—Sarma, K. Madhava Krishna, "Vak before Bhartṛhari," *PO*, VIII, pp. 21-36 (Traces one phase of the development of the Śabdavivartavāda (Rgveda, Mahābhārata and Patanjali) and shows that it has as much consistent and extensive history as any other philosophic view).
1570. SIX SYSTEMS: a) Pūrva Mīmāṃsā: Suri, Ahobala, *The Vākhyārtha Ratnam with Suvarṇa Mudrikā of Ahobala Suri*. Ed. by Rama Shastri. Mysore, University of Mysore, 1943, xlvii, 88 pp. From the Preface: "This volume (enriches) the meagre stock of literature of the 'Prabhākara School' which is not so widely known as the other—the 'Bhāṭṭa School' of the Pūrva Mīmāṃsā".—Dikshita, Appayya, "Mayukhāvali. A Commentary on the Sāstra Dipikā of Pūrthasārathi Miśra," *JSS*, IV, pp. 103-134 (Continued from previous volume (See *BIS* 1942, No. 1546). Sāstra Dipikā is a well-known work on Mīmāṃsā).—Sastry, K. R. R., "Mīmāṃsā Rules of Interpretation," *NR*, XVII, pp. 49-53; 197-207 (Elucidates the five sets of Mīmāṃsā rules of interpretation: axioms of interpretation, general principles of interpretation, general principles of the application of texts, specific rules called *Nyāyas*, and principles bearing upon the character and interpretation of *Smṛti* texts and usages).
1571. b) VEDĀNTA: Deussen, Paul, *Vedānta, Plato and Kant. Culture and Wisdom of Ancient Indians*. Translated by C. F. J. Payne. Karachi, Author, Sind Club, 1943, 87 pp. Rev. in *NR*, XVIII, pp. 479-480 by H. Götz.—Rao, P. Nagaraja, *The Schools of Vedānta* (Bharatiya Vidya Studies, II). Bombay, Bharatiya Vidya Bhavan, 1943, viii, 132 pp. Rev. in *NLI*, VII, p. 170: "It is a spirited defence of Indian philosophy and is divided into nine chapters: Science and philosophy, Resumé of Indian Philosophy, the Philosophy of Śankara, Advaita and the New Social Order, the Philosophy of Rāmānuja, the Philosophy of Mādhava, the Upaniṣads, the Bhagavad-Gīta, and the Vedānta Sūtras... The young author shows a deep appreciation of both the East and the West."—Sankaracarya, *Upadeśa-Lahari*. A thousand teachings of Śrī Sankarācārya. Translated into English with explanatory notes by Swami Jagadananda. Madras, Mylapore, Śrī Ramakrishna Matha, 1943. Rev. in *JSVOL*, IV, p. 196 by N. S.: "The work under review... is intended as an elementary treatise on
1572. 1573. 1574. 1575. 1576.

- the fundamentals of the Advaita philosophy. The work is divided into two parts, the first comprising three chapters in prose in the form of dialogue, and the second, nineteen chapters in verse."
1577. —Vidyapith, R. K. M., *Vākyaṇṭhi and Āmajñānopadeśavidhi of Śrī Śaṅkarācārya*. Deoghar, Ramakrishna Mission Vidyapith, 1943. x, 1, 40, vi, 38 pp (Sanskrit-English). Rev. in *MR*, LXXV, p. 144 by Chintaharan Chakravarty: "This is a popular edition of two small philosophical treatises. The text is accompanied by English translation and notes on selected words and expressions".
1578. —Aiyangar, T. K., Gopalaswami, "Does Akṣapāda advocate an Inconscient Soul?" *JSVOL*, IV, pp. 141ff (Holds that notwithstanding the stupendous weight of tradition originated by Vatsyāyana and augmented by Uddyotakara and Vācaspatimiśra and stabilized by Udayana, it may justly be maintained that Akṣapāda exhibits an unflinching fidelity towards Vedantic thought with regard to the nature of the soul and liberation and accepts soul's consciousness).—Brahma, N. K., "Is the World Unreal?" *PB*, XLVIII, pp. 430-436; 492-496; 511-516 (Holds that the misunderstanding of Saṅkara's position in this regard is due to a wrong interpretation of the term Mithya. By declaring that Brahman is Sat and the world is Mithya Saṅkara means to express that the duality that characterises the world and forms its inner essence is not inherent in the Absolute . . . The world is a *free creation*, a *Vivarta* and not a necessary product, a transformation or a *Vikāra*. The appearance of the world does not touch the Absolute at all . . . This freedom, this transcendence, this non-causal or non-mechanical causation, this absoluteness is what Saṅkara means by Brahman . . . Brahman is the ground of the world in this sense, and the world that does not express the Absolute and does not touch the Absolute is mithya also in this sense and not in the sense of non-existent, *Asat*).—Chandorkar, Panduranga Martanda, "Mādhavendrākṛta Anubhavodaya," *BISMO*, XXIII, Pt. IV, pp. 49-51 (In Marathi. A philosophical treatise consisting of 73 verses besides a prakaraṇa).—Das, R., "The Falsity of the World," *PQ*, XIX, pp. 80-90 (This apparently meaningless proposition in order to be intelligible should be understood in the Advaitin's sense who means by real the unchanging eternal Brahman, and by unreal something that is never an object of apprehension. The world is also unreal judged from the standard of eternal values. It is merely an appearance).—Hiriyanna, M., "Bhāskara's View of Error," *JGJRI*, I, pp. 48-55 (One kind of error is when the *jīva* is under a delusion, mistaking what is provisional for what is permanent. A more radical form of error is when the difference between the self and the adjunct is wholly overlooked. Common error is divisible into two varieties: a) When an adventitious circumstance is mistaken for the normal feature of an object, e. g. a white crystal which looks red because a red flower is placed beside it (sopādhi-

- kabrahma) ; b) when one thing is mistaken for another, e.g. a piece of shell for silver).—**Hiriyanna, M.**, "The Place of Reason in Advaita," *RPR*, XII, Pt. I, pp. 13-18 (Defines the place of reason in Advaita strictly according to the traditional teaching, a prominent feature of which is the belief in the divine and eternal character of *śruti*. However, it is possible to look upon it as only a record of the intuitions of ancient seers, in which case the function of reason becomes quite transformed).—**Kapoor, O. B. L.**, "Sree Chaitanya's Conception of the Infinite Personality," *RPR*, XII, Pt. II, pp. 65-74 (Elucidates Chaitanya's conception of the Infinite Personality, and contends that 'it is the misapplication of the law of Contradiction that is mainly responsible for our crippled view of the Infinite').—**Mahadevan, Br.**, "Towards a Healthy Understanding of Śaṅkara," *VK*, XXX, pp. 70-73 (Holds that the Philosophy of Śaṅkara, who held that the phenomenal reality got itself sublated in the greater reality of the trans-empirical experience of Brahman, is best understood as absolute-cum-empirical-realism).
1586. —**Mahadevan, T. M. P.**, "Some Problems of the *Māṇḍūkya Kārikā*," *JMU*, XV, pp. 130-146 (Supports the traditional view that the *Māṇḍūkya-kārikā* is a single work of Gauḍapāda, an early teacher of Advaita setting forth the quintessence of Vedānta, the philosophy of the Upaniṣads, and that its first chapter, the āgamaprakaraṇa, is a verse-summary of the *Māṇḍūkya Upaniṣad* which is made the nucleus for the rational exposition of the system of Advaita in the subsequent three chapters).—**Radhakrishnan, E. P.**, "Gaṅgāpuri Bhaṭṭāraka, an Advaitin," *NIA*, VI, pp. 241-251 (At the present state of our information on Gaṅgāpuri we can only say that he flourished after Ānandānubhava and before Citsukha, between c. A. D. 1150-1200 and that he wrote a *Bhāṣya* on Ānandānubhava's *Pādārthatattvanirṇaya*. Whether he wrote anything elucidating the *Nyāyaratnadīpāvalī* is not known).—**Sarma, K. Madhava Krishna**, "Helārāja, not a disciple of Bhartṛhari," *IHQ*, XIX, pp. 79-82 (K. Sambasiva Sastri takes Helārāja to be a disciple of Bhartṛhari, the famous author of the *Vākyapadīya*, and places him in the latter half of the 7th century A. D. In controverting this view the present writer contends that the variants in the reading and differences in the interpretation of the text of the Prakīrṇa kāṇḍa of the *Vākyapadīya* which are pointed out by Helārāja in his Commentary Prakīrṇaparakāśa could not have arisen so soon in his time, had Helārāja been a disciple of Bhartṛhari. There is at present really no evidence to date him. However since there is no mention of Śaṅkara (who was so greatly indebted to Bhartṛhari) in the Commentary, it is to be presumed that Helārāja lived before Śaṅkara. For Śaṅkara's position is that no Advaitic writer after him could afford to ignore him).—**Señ, Saileswar**, "The Problem of God in the Avacchedavāda," *RPR*, XII, Pt. I, pp. 19-22 (Arguing from the principle that "Intelligence is really

- one and indivisible," the author classifies the problem of God and the meaning of Omnipresence and Omniscience in the Avachhedavāda).—**Sharvananda, Swami**, "Māya in Modern Science," *PB*, XLVIII, p. 49 (When the Advaitins say that this world is Māya and unreal, they mean, strictly speaking, that it is neither real, nor-unreal, in the absolute sense, like a chimera or a hobgoblin; it is something inexplicable. So also space and time are but māya in modern physics, space being nothing apart from our perception of objects, and time nothing apart from our experience of events).—**Trivedi, Prabhakar**, "Consciousness and the Self," *PQ*, XIX, pp. 38-44 (Examines the view of certain schools of Philosophy, particularly the Nyāya and the Mimāṃsa, that the self is not identical with consciousness, and concludes with Śaṅkara that 'the self has not consciousness as its quality, but consciousness is the very essence of it; it has no form inside or outside but consciousness itself').
1592. b) SĀMĀHYA-YOGA : Bengali, **Baba**, *The Patanjala Yogasutra with Vyāsa's Commentary*. Kapurthala, Sham Sunder Mulkraj, 1943, 177 pp.—**Bose, Nandalal**, "Art as Sādhana," *PB*, XLVIII, pp. 12-15 (The Sādhana of art is akin to yoga or spiritual sādhana. You aim at realizing the One hidden behind all that is apparent, the One by knowing whom one comes to know everything).
1594. —**Chandorkar, Panduranga, Martanda**, "Dāmā Kondadevavrta Siddhāntasāra," *BISMQ*, XXIII, Pt. IV, pp. 51-52 (In Marathi. A work on Haṭha Yoga by Kondadeva, a hitherto unknown writer of Marathi c. 16th century A. D.).—**Londhe, D. G.**, "The Path of Patanjali," *AP*, XIV, pp. 100-105; 219-223; 269-273 (Examines the system of mind-control as taught by Patanjali, a great Psychologist of Ancient India, in his *Yoga Sūtras*).—**Mahabale, T. S.**, "Emergent Evolution and Sāmkhya Philosophy," *RPR*, XII, Pt. I, pp. 55-64 (Continued from previous issue, the author traces here the growth of the idea of evolution among biologists and philosophers in the West).
1597. d) NYĀYA-VAIŚEṢIKA : **Iyengar, M. B. Narashima**, "Nyāya Bhāṣaka of Anantārya," *QJMS*, XXXIII, pp. 302-311; XXXIV, pp. 49-56; 171-185 (Continued from Vol. XXXIII, p. 195 (See *BIS* 1942, No. 1586). This is the English translation of the above classic).—"Nyāya-Bhāṣya," *PO*, VIII, pp. 449-480 (Continued from previous volumes).—**Sarma, K. Mādhava, Krishna**, "Padārtharatnamāñjūṣa of Kṛṣṇadeva," *BraALB*, VII, pp. 269-271 (Two MSS. of this work on *Vaiśeṣika* system, consisting of 317 verses, are available in the Anup Sanskrit Library, Bikaner. The author must have flourished earlier than the latter half of the 16th century).—**Udayanācārya**, "The Nyāyakusumāñjali. Tr. by Swami Ravi Tirtha. *BraALB*, VII, Pt. I, pp. 49-64; Pt. II, 65-80; Pt. III,

pp. 81-88; Pt. IV, pp. 89-104 (Serial publication. The present volume brings the translation to the end of the second book).

1601. VAISNAVITE PHILOSOPHY : Joshi, S. V., "Śrī Jñāneśvara va Śrī Vāmana Pandit yāñcem tatvajñyāna ekacā āhe," *TMT*, XXIV, Pts. 2-3, pp. 23-31 (In Marathi. The paper points out the similarities between the philosophical concepts of Jñāneśvara and Vāmana Pandit and concludes that they were identical).—
1602. Varadachari, K. C., "The Philosophy of Vyāsa," *NIA*, VI, pp. 112-118 (The theory of Vyāsa in Indian Philosophy especially of the Pāñcarātra, Tantra, and Śrīvaiṣṇava Śāstra is to be understood as the rationale of the Divine 'splitting into many' for the sake of impelling from behind, sustaining within, and beckoning forward).
1603. BUDDHIST PHILOSOPHY : Falk, Maryla, *Nāma-Rūpa and Dharma-Rūpa*. Calcutta, University of Calcutta, 1943, ix, 222 pp. Rev. in *JBORS*, XXX, pp. 261-262 by Dharendra Mohan Datta : "... attempts on the basis of a searching study of Vedic and early Buddhist literature, to establish a close parallelism between the orthodox conception of nāma-rūpa and the Buddhist conception of Dharma-rūpa".—
1604. Leuke, *Gautama the Buddha and Karl Marx*. Colombo, The Vijaya Publishing House, 1943, 100 pp. A comparative study of Buddhism and Dialectical materialism dealing with the philosophical problems of Ontology, Epistemology, Ethics, and Morality.—
1605. Banerjee, Anukul Chandra, "Emergence of the Sarvasthivāda School," *MB*, LI, pp. 248-254 (Sarvasthivāda seems to have branched off from the Theravāda, the most orthodox school of Buddhism, and is the most widely spread group of schools in India).—
1606. Dasgupta, S. B., "Bodhicitta in Tantric Buddhism," *JC*, IX, pp. 149-158 (Śūnyatā and Karuṇā are the two elements that join together like water and milk to produce Bodhicitta. The former represents pure knowledge, the latter represents the dynamic force,— the moral inspiration that prompts one to find oneself universalized in an emotion of universal compassion. This pure knowledge supplemented by the inspiration of compassion that induces a man to moral activities for the uplift of the whole universe, is the highest truth,—this is the Bodhicitta. These śūnyatā and karuṇā are known in esoteric Buddhism as *prajñā* and *upāya*).—
1607. Hosie, Dorothy, "Fedor Ippolitovich Scherbatskoy," *JRAS*, 1943, pp. 118-119 (Obituary notice of a Polish Orientalist, the author of the celebrated work in two volumes on *Buddhist Logic*).—
1608. Khasnabis, Susil Chandra, "The 'Anatta' theory and Western Metaphysics," *MB*, LI, pp. 93-95 (It is not possible to say how far the 'Anatta' theory of the Buddha influenced the orthodox systems of philosophy in India. But a close affinity is discernable between the 'anatta' theory and the philosophy of flux, enunciated by

1609. some metaphysicians of the West).—Lakshminarasu, P. S., "Soul in Buddhism," *MB*, LI, pp. 96-98 ('There is rebirth, but no transmigration. The 'atta' or 'I' consciousness is but another name for *nāma-rūpa*, the six-sensed machine. It is sprung into being by a gradual evolution and is come partly from ancestors and partly from *atta* the man himself').—Mukhopadhyaya, Sujitkumar, "The Doctrine of Śūnyatā in Mahayana Buddhism," *PB*, XLVIII, pp. 327-329 (The doctrine of Śūnyatā refutes the relative, the phenomenal, and aims at the destruction of attachment—not only attachment to the objects of the senses in general, but also attachment or obstinate adherence to all sorts of views, dogmas, and doctrines).
1610. JAINA PHILOSOPHY: Vijayalabdhisuri, *Tattvanyāyavibhākarah*. Chhani, Chandulal Jamnadas, 1943, 40, 616 pp. Collection of Jaina doctrine on Logic.—Bhattacharya, K. C., "The Jaina Theory of Anekānta Vāda," *JA*, IX, pp. 1-10 (Discusses the conception of a plurality of determinate truths to which ordinary realism appears to be committed, and shows the necessity of an indeterminate extension such as is presented by the Jaina Theory).—Sarma, K. Madhava Krishna, "The Pramāṇasūndara of Padmasūndara," *JA*, IX, pp. 30-31 (Gives an extract from the MS. of this work in the Anup Sanskrit Library which shows that the author, a contemporary of Akbar who honoured him with gifts, was not only a poet but also a philosopher).
1611. MODERN INDIAN PHILOSOPHY: Gupta, Nolini Kanta, *The Yoga of Sri Aurobindo*. Pondicherry, Sri Aurobindo Ashram, 1943, 104 pp. Rev. in *NR*, XIX, p. 478 by J. Bayart: "The booklet contains three essays of different types and length. The first, *Our Ideal*, states the fundamental principles underlying Sri Aurobindo's Yoga, viz., his philosophical monism—a monism in diversity wherein matter is capable of gradually evolving into spirit—and his doctrine of the direct 'descent' or 'emergence' of the Divine coming down to meet matter at the higher stages of its evolution. The second, the *Lines of Descent of Consciousness*, describes the main forms of that descent on the lines of metaphysics, cosmogony, psychology mythology, and as fifth and highest form, the 'plenary' descent of the Divine as *avatāra*. This chapter is more abstruse... (and) the *avatāra* idea remains rather blurred. The last essay marks the differences between Sri Aurobindo's *Emergent Evolutionism* and the views of Modern evolutionist philosophers."—Banerji-Sastri, A., "Neoplatonists and Indian Philosophers," *JBORS*, XXIX, pp. 74-86 (Points out the close parallel between the doctrines of the Neoplatonists such as Porphyrios, Abammon, Plotinus, and Damaskios and the systems of Indian philosophy, and shews that the former were the borrowers because of the higher age of these
- 1612.
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1616. doctrines among Indians).—Chatterjee, Satishchandra, "The Correspondence Theory of Truth and Error," *CR*, LXXXVIII, pp. 137-147 (Discusses the various forms it has received at the hands of its exponents and critics, particularly in the logical theory of correspondence of Bertrand Russell (Truth is correspondence to fact and not to experience) which, the author says, is analogous to the logical realism of Nyāya in Indian philosophy).
1617. —Chatterjee, Satishchandra, "The Nature and Status of Sense-data," *CR*, LXXXVIII, pp. 13-22 (In the author's opinion sense-data are neither physical nor mental, nor even neutral. These are psycho-physiological, which means that a sense-datum is experienced because our mind-body reacts in certain specific ways to the influences of a reality without and manifests it as having certain sensible qualities like colours, sounds, smells, tastes, and touches).
1618. —Chatterjee, Satishchandra, "The Problem of Perception," *PB*, XLVIII, pp. 80-88; 134-142 (Discusses the problem from the standpoint of the Naiyayikas, Vedantins, Buddhists, and certain modern Western philosophers such as Bertrand Russell, and concludes that the object is what it is because our mind or understanding synthesizes sense-data into the form of objects. And since this synthesis is a standing fact, a standing awareness of objects, this standing awareness is the perception of objects).
1619. —Das, Kapileswar, "The Finite and the Infinite," *FA*, XXX, pp. 102-106 (The finite and the infinite seemingly meaningless gather meaning when viewed against the infinity of the Absolute. From the viewpoint of the whole, maintains the present writer, the infinite and the finite intermingle, and inextricably blend into each other to weave Life into a whole. 'The essentials of action, devotion, and knowledge in the same way intermingle in harmonious proportion and leave the eternal question answered').
1620. Devaraja, "Pārva aurā Pāścima mē Darśana ki Dhārṇa," *JSB*, X, pp. 34-36 (In Hindi. Eastern and Western philosophy, and the differences in their methods of approach).
1621. —Joshi, R. A., "Sākṣi," *TMT*, XXV, Pts. 1-2, pp. 2-16 (In Marathi. A discussion on the ideals of metaphysics).
1622. —Maitra, S. K., "Śrī Aurobindo, the Prophet of the Superman," *AP*, XIV, p. 63 (Discusses Śrī Aurobindo's conception of the Superman, who comes not merely as an individual but as a member of a higher race of beings who continue to evolve after his emergence until the goal of Sachchidānanda is attained).
1623. —Malkani, G. R., "A Justification of Māya-vāda," *PQ*, XVIII, pp. 222-249 (Discussed under the following heads: introductory: 1) Why Māya? 2) What is Māya? 3) Objections against Māya-vāda; 4) Śrī Aurobindo's alternative to Māya-vāda).
1624. —Malkani, G. R., "Is Metaphysical knowledge Possible?" *PQ*, XIX, pp. 100-116 (The self is the very bed-rock of all certainty. It is not

- any kind of conditioned object. It is not determined subjectively. It is the very ultimate subject. Here then is a new intuition of reality which is not a sensible intuition. It indicates a truly unconditioned and metaphysical reality. It is a reality that we can know and that answers to our definition of a metaphysical reality. Metaphysical knowledge is thus quite possible and is the only real knowledge).—Malkani, G. R., "Śrī Aurobindo's Synthesis of the Vedantic Schools of Thought," *PQ*, XIX, pp. 67-79 (Criticism of Śrī Aurobindo's attempt at a higher synthesis of the Vedānta).—Malkani, G. R., "Śrī Aurobindo's Theory of Creation," *PQ*, VIII, pp. 250-267 (States Śrī Aurobindo's theory of creation and gives fourteen objections against its acceptance: 'it gives timeless reality to the world as world, although this world is put in Brahman. It makes creation meaningless. It makes Brahman a compound of pure intelligence and unintelligent form. The world is simply lodged in Brahman. The view does not explain what accounts for the manifestation which is creation').—Malkani, G. R., "The Higher knowledge according to Śrī Aurobindo," *PQ*, XIX, pp. 1-15.—Master, Sawalarama, "Mr̥tya," *TMT*, XXIV, Pts. 2-3, pp. 42-43 (In Marathi. A discussion on the metaphysical implications of the concept of death).—Moses, D. G., "The Proof of the Freedom of the Will," *NUJ*, No. 9, pp. 35-40 (Attempts to show that there is a direct empirical proof of freedom).—Mukerji, A. C., "Knowledge and its Presuppositions," *RPR*, XII, Pt. II, pp. 5-12 (Further develops the arguments advanced in No. 1631 below, and shows that "presuppositions of proof cannot be proved in the same way in which we justify a conclusion").—Mukerji, A. C., "The Svayamsiddha Principles of Knowledge," *RPR*, XII, Pt. I, pp. 5-12 (Through a criticism of Bosanquet's theory of intellectual necessity, the author here defends the self-established (*svayamsiddha*) character of certain principles underlying all knowledge).—Naidu, P. S., "The Hormic approach to Aesthetics," *RPR*, XII, Pt. I, pp. 65-75 (Discusses the inadequacy of the approach to aesthetics by the barren types of cognitive psychology, and evaluates the contribution to aesthetics made by Dewey and Burt. It is argued that hormic psychology alone possesses the clue for unravelling the tangled skein of aesthetic experience).—Odalanano, A., "Śabda-buddhi prāmāṇyaṅtila balābala vicāra," *TMT*, XXIV, Pt. 4, pp. 12-20 (In Marathi. A paper on some implications of the theory of integrity of intelligence).—Rao, P. Nagaraja, "A Bird's-Eye View of Indian Philosophy," *PB*, XLVIII, pp. 347-352 (Describes the chief characteristics of the different systems of Indian philosophy, the Darsanas (six systems) as well as Buddhism, Jainism, and materialism).—Rao, P. Sama, "Walt-Whitman—a Study," *TQ*, XV, p. 106 (Dwells on his religious and political ideas and

- compares his thought with the philosophy of the Advaita).
1636. —Sastri, Dewan Bahadur K. S. Ramaswami, "Rabindranath Tagore's Views on Aesthetics," *TQ*, XV, pp. 189-191 ('It is Ānanda or bliss which is at the core of all being. Pure integral Ānanda or bliss is the bliss of spiritual realisation. The refraction of the white light of Ānanda into the multi-tinted splendours of Art is aesthetic delight. This is the quintessential teaching of Indian aesthetics and it is the teaching of Tagore as well').—Sastri, P. S. Subrahmanya, "Psychology and Literature," *JAU*, XII, Pts. 2-3, pp. 65-69 (Psychology is helpful in the study of literature inasmuch as by knowing the inner working of an author's mind one can decide at what stage in his life a work was written).—Sastri, S. S. Suryanarayana—Memorial to—Reader in Indian Philosophy, 1927-42," *JMU*, XV, pp. 214-217 (Refers to the late professor's contribution to Indian philosophy in general and to the Advaita in particular).
1639. Syed, M. Hafiz, "Elements of Optimism in Indian Thought," *RPR*, XII, Pt. II, pp. 55-63 (Attempts to answer the charge of certain writers that the outlook on life of Indian philosophy and religion 'is extremely dark and gloomy').—Taimini, I. K., "Solving Life's Problems," *RPR*, XII, Pt. II, pp. 35-42 (Attempts to show that the real solution of life's deeper problems can be found only by going into the depths of our consciousness and viewing these problems in the light of Reality hidden there—a thing which is possible only when we take upon ourselves the task of unfolding our divine nature).—"The Indian Philosophical Congress, XVIII Session, Lahore," *RPR*, XII, Pt. II, pp. 75-78 (Report of the Congress held in December (21-23) 1943, divided into the following sections: Psychology, Logic and Metaphysics, Indian Philosophy, Ethics, and Social Philosophy, and Islamic Philosophy).—Trivedi, Prabhakar, "States of Consciousness—Waking, Dream, and Sleep," *PQ*, XIX, pp. 91-99 (Being absent in all states other than wakefulness, the Ego cannot know those states; and without knowing them, it cannot know wakefulness itself. Consequently, the three states can be revealed only by a consciousness which continues uninterruptedly through all the states alike. As distinguished from the empirical Ego, this consciousness is the pure subject or the Sākṣi).—
1643. Varadachari, K. C., "Dr. A. N. Whitehead and Religious Philosophy," *RPR*, XII, Pt. I, pp. 23-31 (Discusses Whitehead's conception of religion and shows the limitations of this conception in relation to the Hindu view, and contends that 'Dr. Whitehead's analysis of the Religious consciousness, savours of that quality of "high brow" that is paraded as rational and exact, but which is precisely incapable of diving into God's Mystery of creative Organism').—Yogatrayanandji, Sri Bhargava Sivaram Kinkar, "The Nature of Time," *JISOA*, XI, pp. 75-102 (Definition

of Time according to the Primordial Knowledge, the Veda, and the other scriptures based on it, the influence of planets and constellations on men showing that Re-integration (yoga) and Astrology are but two aspects of One Thing).

BHAKTI AND MYSTICISM

1645. Mehta, Vakil Girdharlal V., *Brahma Tatva āne Bhaktini Sreṣṭha*. Sihore, Kathiawad, Mangaldas G. Mehta, 1943, 100 pp. (In Gujarati) Rev. in *MR*, LXXVII, p. 301 by K. M. J(haveri): "Observations on the Gita and other Vedantic treatises in prose and poetry."—Nikhilananda, Swami, *The Bhagavad Gita*. New York, Ramakrishna Vivekananda Centre, 1944, 386 pp.—Parekh, B. M. C., *Śrī Vallabhācārya: Life, Teachings and Movement*. Rajkot, Author, 1943, 500 pp. From the Preface: "The religious movement (described here) has played a significant part in the history of the Bhagavata Dharma in India. It has some original features of its own which distinguish it from other Bhakti movements of the land. It is, nevertheless, an integral part of the great Bhakti Mārga and as such it has carried its message to the whole of Western India including Gujarat, Rajputana, Marwar, Mewad and even Sindh".—Premesananda, Swami, *Gītasārasaṅgraha*. Dacca, Assam Bengal Library, 1943, 120 pp. (In Sanskrit-Bengali). Rev. in *MR*, LXXV, p. 304 by Chintaharan Chakravarti: "This contains a selection of one hundred verses from the Bhagavadgita arranged into ten chapters of ten verses each. The text is followed by Bengali translation and elaborate notes, exegetical as well as grammatical, also in Bengali, on every verse".
1648. —Rama Tirtha, Swami, *In the Woods of God Realization*. Vols. I to VIII in 3 vols. (Parts I, II and III). Lucknow, The Rama Tirtha Publication League, 1937-43.—Satyanarayana, Mallimadugula, *Sādhana-Sanjeevi*. Nagpur, Nagpur Press, 1943, 55 pp. Rev. in *MR*, LXXV, p. 383 by Jitendra Nath Bose: "... gives a short history of the methods of Sādhana which a Sādhaka, initiated by his Guru, should utilize to attain moksha".—Aiyangar, M. Dursiswami, and Venugopalacharya, T., (Ed.), "Śrī Pāñcarātra Rakṣa of Śrī Vedānta Deśika," *BraMLB*, VII, pp. i-xxxi (Serial publication. The present volume contains only the introduction, the text having appeared in earlier volumes).
1651. —Barua, Birinchi Kumar, "An Assamese Version of Viṣṇupurī's *Bhakti Ratnāvalī*," *NIA*, VI, pp. 39-40 (Draws the attention of the scholars to this hitherto unknown version, made by Madhab Deva, the chief disciple of Sankara Deva (c. A. D. 1449-1569), the Vaiṣṇavite apostle of Assam, in the early part of the 16th century, during the latter's life time when he was residing at Patbausi in the Kamrup-district between A.D. 1533 and 1569).

- A careful examination of this Assamese version, the author thinks, may throw some light on the few disputed problems connected with the date and life of the saint Viṣṇupurī).—**Bedekar, K. M.**, "Gita as Post-Buddhist," *ABORI*, XXIV, pp. 237-238 (Apropos M. V. Kibe's interpretation (See No. 1657 below) that the *pāpayonayah* mentioned in the two stanzas of Ch. IX of the Gita included women, Vaiśyas, and Śūdras, the writer contends that the *pāpayonayah* meant Śūdrācāras, i.e. those whose physical actions because of their social status are dirty or objectionable, but who are at heart good, whose ācāra is *duṣṭa* or *pāpa* but whose mind is *punya*).—**Belvalkar, S. K.**, "A Fake (?) 'Bhagavadgita' MS.," *JGJRI*, I, pp. 21-31 (Endeavours to show that the Bhojapatri-Gita (edited by Pandit Kālidās Śāstri of Gondal in 1941) which attempts to present a poem of 745 stanzas in agreement with the recorded description of its contents instead of the present 700 stanzas, is a fake. For one thing the MS. is written in Devanāgarī and not in Śārada characters as it ought to have been, if it were a genuine old birch-bark MS. For another it follows the Kashmirian recension, which is demonstrably secondary and late. Lastly, in trying to correct the missing stanzas, the author has bungled badly by introducing all sorts of quotations from the Upaniṣads, old and new).—**De, S. K.**, "Some Aspects of the Bhagavadgītā," *IC*, IX, pp. 21-35 (Question of its date, its relationship to the great Epic, the synthetic unity of its teaching, its original form and subsequent modifications, its ultimate philosophical standpoint and its religious outlook, its origin and its connection with the history of Kṛṣṇa-Vāsudeva worship).—**Hariharananda, Sarasvatī**, "The World-Tree," *JISOA*, XI, pp. 196-207 (The World-Tree (Aśvatta) referred to in the *Gīta*, 13.1 is the Supreme Principle).—**Kibe, M. V.**, "An Internal Evidence as regards the age of the Bhagavadgītā," *ABORI*, XXIV, pp. 99-100 (Two stanzas in the 9th chapter wherein a distinction is made between two classes, *pāpayonayah* and *punyaḥ*, i.e. the unholy ones (*viz.*, women, Vaiśyas and Śūdras) and the holy ones (*viz.*, Brāhmaṇas and Kṣatriya devotees), a distinction which did not exist in pre-Buddhist times, would show that the Gita is post-Buddhist).—**Kibe, M. V.**, "The Sanction behind the Teaching of the Bhagavadgītā," *ABORI*, XXIV, pp. 100-102 (The text sponsored by the Shuddha Dharma Maha Mandal, Madras, has missed the wood for the trees. The main argument of the *Gītā* is to be found in a couple of stanzas in chapter ii, which demonstrate the utter unreality of the outer phenomenon).—**Medhi, Kaliram**, "The Brājāvalī Literature of Assam," *JARS*, X, pp. 1-4 : 39-48 (Continued from previous volume (See *BIS* 1942, Nos. 1668 and 1669), in these instalments the author describes its characteristics. For instance *BL* is almost entirely contained in manuscripts written

- on *sānci* pāt or bark of *sānci* (*agularia agallocha*) tree in old Assamese characters and often illuminated).—Mirikar, N. Y., "Paṇḍitākṛta Līlā Bhāgavata," *BISMQ*, XXIV, Pt. IV, p. 98 (In Marathi. An incomplete MS. of Līlā Bhāgavata by Paṇḍit).—Nilameghacarya, K. V., "Śrīmad Bhagavadgītā Pāncarātrayor Aikarthye kim Pramanam," *JSVOL*, IV, pp. 1-24 (In Sanskrit).—Rao, Hanumantha, "Some Noteable Mystics of the Deccan," *TIHC*, 1941, pp. 570-571 (Brings to light several names of Haridasas, a group of mystics, tracing their origin to Narahari Tīrtha, the disciple of Śrī Madhwa A. D. 1238 to 1318).—Sankara, Bhagavatpadacarya, "Saundaryalahari with three Commentaries of Lakṣmidahara, Saubhāgyavardhini and Arunamodini," *JSS*, IV, pp. 33-38 (Continued from previous volume (See *BIS* 1942, No. 1661). Rare and hitherto unpublished).—Sircar, Mahendranath, "The Mystical Experience," *VK*, XXX, pp. 91-94 (Bringing the mystical experience into line with the Advaitic realisations of the great mystics, the writer argues that it is something natural to us being the direct apprehension of Reality).—Sircar, Mahendranath, "Samādhi," *VK*, XXX, pp. 117-124; 168-174; 198-205 (Samādhi is absolute experience, an experience unexcelled in quality and intensity, and unsurpassed in its transcendent calm and felicity. The writer here explains the essential texture of such experience, the steps leading to it, its culmination, and its benign social results—from the Yogic, Bhakti, and the Advaitic points of view).—Sircar, Mahendranath, "The Yoga of Kundalini," *PB*, XLVIII, pp. 100-106; 149-156 (Kundalini is the spiritual power that is hidden in man. It is in the Tantras more than in any other forms of Indian mysticism that efforts are made to awaken Kundalini and regulate it in order that the highest fruit may be reaped).—Subandha, P. S., "Devabhaktatva," *TMT*, XXIV, Pts. 2-3, pp. 2-5 (In Marathi. A discussion on the attributes of the state of a devotee).—Tadpatrikar, S. N., "Gīta and Anugīta," *AP*, XIV, pp. 311-313 (Draws attention to an interesting philosophical dialogue found in the *Aśvamedhikaparva* of the *Mahābhārata* called the *Anugīta*, which has been eclipsed by the greater popularity of the *Bhagavadgīta*).—Varadaachari, K. C., "Eros and Mystico-Religious Consciousness—I Tirumaṅgai Ālvar," *JSVOL*, IV, pp. 21-36 (Tirumaṅgai or Parakālan (as he is otherwise known), a petty chieftain, who lived in the eighth century, is said to have successfully experimented upon and achieved the divine experience through the erotic or the feminine approach. He celebrates his ardent and total wooing in two compositions called *Maḍal*. These two, the *Periya-tiru-maḍal* and the *Siriya-tiru-maḍal*, are here described. The *maḍal* is a special act committed by a lover who has met his (or her) beloved for a moment, and for whose attainment pines away in silence at first, and finally unable to contain this soul-secret without possessing her

(or his) object, openly declares her (or his) allegiance and love to that person in public).

RELIGION

1670. HINDUISM: Bharatiar, Swami Shuddhananda, *The Revelations of Saint Meikandar*. Ramachandrapuram, Ambu Nilayam, 1943 (?), 78 pp. Rev. in *MR*, LXXV, pp. 382-383, by Swami Jagadiswaranada: "... a good introduction to Siva-Janana-Bodhana, the basic work in Tamil verses on Saiva-Siddhanta current in South India. It explains in short the twelve aphorisms of Saiva-Siddhanta revealed to the famous Tamil Saint Meikandar (A. D. 1200). The Tamil word *Meikandar* means a seer of truth. The aphorisms unfold the nature of the three eternal entities—God, Soul, and Universe, describe their relationship and thereby expound the philosophy of Saiva-Siddhanta").—Dutt, K. G., *A Hindu View of Culture*. Bangalore, Bangalore Press, 1943, 184 pp. From the author's Preface: "The idea underlying the book is that culture conceived as *Purusārtha* demands for its fulfilment a combination of the contemplative and active principles in experience, which are fruitful only in union like Siva and Sakti".
1671. —Menon, C. Achyuta, *Kali Worship in Kerala*. Vol. I. Pts. I, II. Madras, University of Madras, 1943, vi, 34; 221 pp. illust., (In Malayalam). Rev. in *MR*, LXXVI, p. 72 by P. O. Mathai: "... most remarkable publication in recent years in the Malayalam language... compiled to unravel the skein of mystery surrounding the deity from a study of all available evidence, including a palm-leaf manuscript and an incomplete printed version *Darukavadhnam Kalampatti* belonging to the British Museum".
1672. —Peterson, A., *Index to Annie Besant*. Adyar, The Theosophical Publishing House, 1943, 224 pp.—Ratnam, L. K. Bala, *Sakta Worship in South India*. Trivandrum, Sridhara Printing House, 1943, 121 pp. Rev. in *NR*, XX, p. 80 by G. Dandoy: "... unpretentious account of the worship of *Sakta*, an aspect of God rather it would seem, than a god worshipped in Kerala. The booklet gives one more proof of the universality of the Indian Bhakti worship."—Segal, L., *The Disciples of Sri Ramakrishna*. Almora, Advaita Ashrama, 1943, 479 pp. From the Preface: "... an attempt to give short lives of all the monastic (excepting Swami Vivekananda) and some representative lay men and women disciples of Sri-Ramakrishna".—Aiyar, R. Krishnaswamy, "Sri Sringeri Mutt," *JSS*, IV, pp. 1-7; 21-27 (The history of Sringeri Mutt from its foundation by Sri Sankarāchārya on the spot where Rāṣyaśringa and his father Vibhandaka had disappeared into the linga at the close of their lives to the present day in the order of pontifical succession, in the course of which we are introduced to such personalities as Vidyāranya, who helped Harihara in founding Vijayanagara).

1677. —Atar, Shikandar Lal, "Basavalingakṛta Śaṅta-Mālika," *BISMQ*, XXIII, IV, pp. 24-25 (In Marathi. List of saints, 17 in all, together with Pauranic personalities such as Hariscandra, Tārānāta and others by Basavalinga).—Atar, Shikandar Lal, "Dāsa-kavi-kṛta Sakhu-Caritra," *BISMQ*, XXIII, Pt. IV, pp. 22-23 (In Marathi. On the biography of Śaṅta Sakhubai by Dāsa, who should not be confused with Rāmadāsa).—Athavale, R. M., "Tukārāmakṛta Bhānudāsa Caritra," *BISMQ*, XXIII, Pt. IV, pp. 1-9 (In Marathi. Describes the MS. in verse found at Bhasmat-nagar, which is a biography of Bhānudāsa by Tukārāma).
1680. —Balaratnam, L. K., "Worship of Śāsta," *NR*, XVII, pp. 183-186 (Describes the Śāsta worship in Kerala, observed during the period from the middle of November to the middle of January, and accompanied by fasts and ending in an arduous pilgrimage to the most famous of the Śāsta temples at Sabarimala, one of the almost inaccessible hills in the hill ranges of Travancore).—Balasubrahmanyam, S. R., "The Recovery of the Devaram Hymns," *TQ*, XV, pp. 103-105, 1 fig (It was in the time of Rājārāja I, the Cola king, that the Śaivite canon of the three famous Devaram hymnists, the Nayanars, was recovered through the instrumentality of Nambi Andar Nambi, the Śaivite saint of Tirunarayur).—Banerjee, Akshaya Kumar, "The Shiva-Shakti Cult of Yogiguru Gorakshanatha," *PB*, XLVIII, pp. 442-448; 487-492 (The religious sect organized by Gorakshanatha is regularly called the sect of Kānpḥāt yogis, for the reason that its members go with their ears split and wearing rings in them. It is also known as Siddhasampradāya and Nāthasampradāya. Its spiritual discipline consists of the Mantra-yoga, Hatha-yoga, Laya-yoga, and Rāja-yoga. This sect is known to have played an important part in the creation and consolidation of Neo-Hinduism after the decline of Buddhism in India. The author here attempts a systematic account of its metaphysical doctrines).—Banerji, Jitendranath, "Besnagar—one of the Earliest Seats of the Pancaratra Cult," *TIHC*, 1941, pp. 147-152 (A few fragmentary pillar capitals left at the place point to the Vyūha doctrine, while the so-called Kalpadrum capital and the Yaksini figure are respectively the *dhvaja* before the shrine of Śrī and Śrī herself).—Basavanal, S. S., "Muḷugundada Śrī Bālalīla Mahanta Sivayogigalavara Samkṣipta Caritre," *JK*, XXI, pp. 313-328 (In Kannada. A short account of Śrī Bālalīla Mahanta of Muḷugunda, author of popular Vīra Śaiva hymns of which some specimens are published here).—Bhalerao, B. R., "Śrīdhara—Śiṣya Jayarāmasutakṛta Śāntānāmāvalī," *BISMQ*, XXIV, Pt. IV, pp. 95-97 (In Marathi. MS. of a work giving a list of Mahārāṣṭrian and other Indian saints by Jayarāmasuta, a disciple of Śrīdhara).—Bhattacharjee, U. C., "A Critique of Hinduism," *AP*, XIV, pp. 74-79 (Condemns the exclusiveness bred by orthodoxy, and calls on Indians of all faiths to labour for a higher syn-

- thesis which would bind the various groups into a single nation).
1687. —Bose, A. C., "Some Facts about Hinduism," *PB*, XLVIII, pp. 267-270 (Holds that to have successfully withstood the Buddhist, Muslim, and Christian onslaughts Hinduism must really be possessed of great inner power).—Chakravarti, Chintaharan, "Pāsupatasūtra," *IHQ*, XIX, pp. 270-271 (The earliest and most authentic text-book of the Nakulīśa Pāsupata schools of Śaivism. Here the variants found in the MSS. of the work in possession of the Royal Asiatic Society of Bengal are noted).—Chatterjee, S. C., "A Definition of Hinduism," *PB*, XLVIII, pp. 271-274 (It is a monistic religion which on its theoretical side believes in one spiritual Reality or Existence, and on its practical side enjoins meditation on and devotion to this supreme Being throughout one's life, so that one may realize the highest goal of one's life, i.e. God).
1690. —Chatterji, Suniti Kumar, "What is Hinduism?" *PB*, XLVIII, pp. 40-44 (Answers five questions on the essentials of Hinduism).
1691. —Das, Bhagavan, "Modern Indian Renaissance and 'Eastern Religions and Western Thought'," *JBHU*, VII, pp. 95-146 (A full length review of Sir Sarvalli Radhakrishnan's important book *Eastern Religions and Western Thought*, which indicates some of the 'fundamental insights of eastern religions, especially Hinduism and Buddhism,' which are necessary to the great work of creating a new pattern of living).—Das, Kapileswar, "The Four Ages of Man," *VA*, XXX, pp. 29-35 (Shows how the Hindu view of the four Āśramas is calculated to promote the progressive realisation of life's high potentialities through a smooth, elastic, and rhythmic graduation and co-ordination of life's different stages, the conservation of energies, and the consolidation of society by the rehabilitation of spiritual values).—Gambhirananda, Swami, "Resurgent Hinduism," *PB*, XLVIII, pp. 262-267; 302-306; 341-346; 384-389; 425-430 (Five editorials under the following headings: 1. The Communal Approach; 2. The Moral and Cultural Approach; 3. The Spiritual and Religious Approach; 4. Our Leader (Swami Vivekananda); 5. The Social Approach).—Ganguli, J. M., "Hindu Culture," *AP*, XIV, pp. 302-305 (Describes the Hindu way of life with its taboos and injunctions, its rules of conduct, and its positive and negative prescriptions regarding day-to-day living, thinking and acting).—Ghodagaonkar, Laxmanrao, "Prārabdhasūtra," *TMT*, XXIV, Pt. 4, pp. 2-11 (In Marathi. A discussion on some points of the Prārabdha Sūtra).—Ghosh, Nirmalmoy, "The Approaches of Religious Experience," *PB*, XLVIII, pp. 448-453 (Besides Rāja-yoga—which eradicates causes of disease and sin by establishing equilibrium in our nature—there are three other ways: the path of Jñāna, open to those of a philosophical turn of mind, of Bhakti or devotion, i.e. apprehending of Divine Love under the aspect of Śānta, and of Karma, or selfless work).—Guha, Dinesh Chandra,

- "Upamanam or the Special source of the Valid knowledge called Upamati," *PB*, XLVIII, pp. 367-371 (Outlines some of the views of the Indian philosophers on this subject).—**Haridwara, Hiralal**, "Ārtatā," *TMT*, XXIV, Pts. 2-3, pp. 32-41; Pt. 4, pp. 28-33 (In Marathi. Continuation of a paper on intensity of devotion contributed to the Journal in July 1942).—**Hazra, R. C.**, "The Three most prominent Places of Sun-worship in Ancient India," *BF*, IV, Pt. II, pp. 212-216 (According to the *Bhaviṣya-Purāṇa* the three places of sun-worship in Jambu-dvīpa are Mundira, Kālapriya and Mitravana, and it is only at Sāmbapura (in Mitravana) that the Sun resides permanently. The great popularity of the story of Sāmba as the antiquated founder of the Sun-temple and the Sun's image at mitravana (in the Punjab) tempted the people in different parts of India to connect their own Sun-temples and Sun-images with Sāmba as the founder. Thus the interpolator of chps. 42-43 in the Sāmbapurāṇa anxious to add to the importance of Mitravana in Orissa deleted the original lines so that the Orissan Mitravana might be regarded as the only sacred place of the Sun).—**Hopkins, E. Washburn**, "The Ethical Foundation of Brahmanism," *MR*, LXXIII, pp. 344-348 (Like Christianity Brahmanism recognizes the connection between religion and ethics, whether that religion be expressed in terms of personal or cosmic powers, gods or abstract ethical necessity. Brahmanism has always recognized 'that moral conduct alone is in accordance with the great laws of the universe, as promulgated by its divinities and its saints or expressed tacitly by the cosmic code, if one may call it so, the rule of life in which all life is involved').
1701. —**Huparikar, Annabua**, "Harimide Stotram," *TMT*, Pts. 2-3, pp. 7-22 (In Marathi. A commentary in Marathi Verse on the
1702. Harimide Stotram).—**Joshi, C. V.**, "An Echo of Lord Ellenborough's Proclamation," *IHRC*, XX, pp. 65-66 (The exultation of the Hindu population of Somnath on hearing of the recovery of the gates 100 years ago).—**Joshi, S. V.**, "Vaikunṭhavāsa hāca parama Puruṣārtha," *TMT*, XXIV, Pt. 4, pp. 34-46 (In Marathi. A paper on attainment of heaven as the highest goal of man).
1704. —**Kamat, Ramachandra Krishna**, "Gomaṇṭakāntīlā Rāmadāsi Matha," *RR*, XXII, pp. 38-40 (In Marathi. Rāmadāsi Mathas in Goa. Describes the activities of Viṣṇubhāva Somaṇṭa at Dongri, where he established a Rāmadāsi matha).—**Karkhanis, Ganesh Govind**, "Santa Bhahinābāi Vārkarī kī Rāmadāsi," *RR*, XXII, pp. 104-110 (In Marathi. To what sect did Bhahinābāi belong, Vārkarī or Rāmadāsi? Discusses the prevailing opinions about the sectarian affiliations of saint Bhahinābāi, and concludes that she belonged to the Vārkarī sect).—**Karkhanis, Ganesh Govind**, "Śrī Tukārāma Mahārājānce Guru Kona?," *RR*, XXI, pp. 133-135 (In Marathi. Who was the Guru of Tukārāma? On the strength of an *abhangā* of Tukārāma and some verses in Śrīdāsa

- Viśrāma Dhāma the author suggests the possibility of Ramādāsa being the Guru of Tukārāma).—Kumria, R. R., "Tagore's Message of Love of the Earth," *MR*, LXXIII, pp. 107-109 (Describes how Tagore produced a timely corrective of the deep-seated other-worldly philosophy of life of the Indian).—M., "Teachings of Śrī Rāmakrishna," *PB*, XLVIII, pp. 1-5; 65-68; 113-117; 161-165; 209-212; 257-260; 297-301; 337-340; 377-384; 421-424; 461-465; 501-505).—Madhavananda, Swami, "Swami Vivekananda : the Man and his Message," *PB*, XLVIII, pp. 389-394 (The maker of modern India who warned his countrymen against *lasya* or inertia, which they in their ignorance were mistaking for *sattva* or serenity).—Mazumdar, R. C., "Swami Vivekananda," *PB*, XLVIII, pp. 399-401 (Shows how the Swami brought the noble teachings of the Vedānta to bear on everyday life).—Mehta, Nanlal C., "Vivekananda : A Personal Experience," *PB*, XLVIII, pp. 396-398 (The significance of his message to modern educated Hindus).—Pavitranaṇḍa, Swami, "Swami Adbhutananda," *PB*, XLVIII, pp. 32-37; 88-94 (A life sketch of a devoted follower of Śrī Rāmakṛṣṇa).—Pillai, T. P. Palaniappa, "The Age of the Mānikkavacagar," *JSVOI*, IV, pp. 152-182 (The age of Mānikkavacagar, one of the four Śaiva saints and hymnists, has been variously fixed by scholars. After a searching analysis of the material the author comes to the conclusion that M. was a contemporary of the Pāṇḍya King Varaguṇavarman, A. D. 862-880).—Prasad, Jwala., "A Dialogue on the Nature of the Individual Soul," *NUJ*, No. 9, pp. 41-54 (Problem of the identity and continuity of the individual self before one's birth and after one's death).—Puri, Baij Nath, "The State of Brahmanism in the Kuṣāna Period," *JHI*, XXII, pp. 1-6 (Attempts to dispel with reference to epigraphical records the misconception that Brahmanism received a set-back in the time of the Kuṣāna kings, and shows how Brahmanism so permeated the minds of these foreigners that with little difficulty they were absorbed into the socio-religious system of the country).—Ranganathananda, Swami, "Śrī Narayana Guru—An Appreciation," *TQ*, XV, pp. 47-51 (The Guru exercised for more than forty years beneficent spiritual activity in the Travancore State. Born in an 'untouchable' family, he worked for the uplift of his class and started a net-work of institutions to serve the religious, educational, social, and economic needs of the community throughout Kerala).—Rao, V. K. R. V., "Śrī Ramakrishna's Link with the Past," *PB*, XLVIII, pp. 310-313 (The fundamental concepts in RK's teaching, concepts typically and peculiarly Hindu, were that one should approach god in a personal manner and that God is everywhere).—Ray, Amarnath, "Śrīcaitanyadeva and the Madhvācārya Sect," *JARS*, X, p. 34 (A correction. K. R. Medhi in his article 'The Brajvali Literature in Assam' in the previous volume

- (See *BIS* 1942, No. 1669) affiliates the Bengal School of Vaiṣṇavism to the Madhvācārya sect. But the Madhvas worship Kṛṣṇa alone, Rādhā is unknown to them).—Roy, R. C., "Sri Rāmakṛṣṇa and a Religion of Experience," *PB*, XLVIII, pp. 306-309 (Of the two views of religion, viz., as belief in and experience of God, the latter was that of Sri Rāmakṛṣṇa, his communication with the Infinite increasing in intensity with advancing age).
1719. —Sahasrabuddhe, K. H., "Ekānta," *TMT*, XXIV, Pt. 4, pp. 21-24 (In Marathi. An interpretation of the term 'Seclusion' as referred to in some Marathi religious texts).—Sarkar, Sir Jadunath, "Reminiscences of Sister Nivedita (Illust.)," *PB*, XLVIII, pp. 15-21 (Shows how by her penetrative power of interpretation of our culture, her insistence on an active, energetic, proselytizing, and reforming Hinduism, and her deep interest in Indian Art, Sister Nivedita contributed to the cause of India's regeneration).
1720. —Sarkar, Sir Jadunath, "Vivekananda's Work," *PB*, XLVIII, pp. 394-396 (V's achievement is to be measured in terms of what the Hindu society was in 1893 and what it is today).—Shastri, K. S. Ramaswami, "Shaivism and Veerashaivism," *PB*, XLVIII, pp. 287-291 (A review of *Lingadhāranachandrika* by M. R. Sakhare. (See *BIS* 1942, No. 1589). "He rightly urges that the primary meaning of the word Linga is not phallus but a mark or a sign or an emblem, and that it is the least anthropomorphic emblem in the world. He shows convincingly that the word 'śiṣṇadevāḥ' in the Veda means not those who worship the phallic emblem but men of useful minds. Yaska says in his *Nirukta* that it means a Brahmacharyat").—Shastri, Prabhu Dutt, "Swami Vivekananda at Chicago and Lahore," *PB*, XLVIII, pp. 401-404.—"Shiva"
1721. —Nambi-Andar-Nambi, the Vyāsa of Tamil Shaivism," *VK*, XXX, pp. 125-128 (Narrative of the 'great Illumination' of Nambi-Andar-Nambi, the Tamil saint, who restored the Devaram hymnody, arranging it in seven books known as the 'Traditional Institutes,' and 'who was thus responsible for the Tamil Śaivite Renaissance').—Srikantan, K. S., "Basava, the Founder of Veerashaivism," *PB*, XLVIII, pp. 237-240 (A sketch of the life and teachings of Basava, 'a realist among idealists and idealist among realists').
1722. —Srivastava, S. N., "Philosophy as a Way of Life," *VK*, XXX, pp. 37-41 (Shows how to a Hindu philosophy is not merely a view of life, but a spur to the vision of and communion with spiritual reality).—Tampy, K. P. Padmanabhan, "The Arat (Illust.)," *MR*, LXXIII, pp. 41-45 (A description of the colourful procession the Ārat, which marks the close of the utsavam or festival in the Śrī Padbanābha temple at Trivandrum, and in which the Mahārājah himself takes part as a humble vassal of the god to whom the state has been dedicated since the days of Mahārājah Mārtanda Varma (1750), the maker of modern Travancore).—Varma, S. P., and Trivedi, D. S., "Vīra Vairāgi Laskari," *JBORS*, XXIX, pp.
1723. —
1724. —
1725. —
1726. —
1727. —
1728. —
1729. —

- 200-209 (An obscure and little known sect of the Vaiṣṇavas, pledged to the vow of celibacy, which is said to have been founded in the days of Swami Balananda. There are five important monasteries of this sect in Bihar).—Vireshwarananda, Swami, "The Spiritual Message of Sri Ramakrishna," *PB*, XLVIII, pp. 358-361 (His message is a new Sādhana, which, while leading the aspirant to his cherished goal, is helpful in mitigating the sufferings and miseries of this world : to realize God, while serving humanity).
1730. **Buddhism : Pereira, C. A.,** *Andhāna Sati*. Edited with an Introduction by Bhikku Soma. Kandy, Saccaambodha Samiti, 1943, 20 pp. From the Introduction : "It is a book of simple, strong, direct and live instruction which can rouse keenness for meditation and the practice of the higher life of holiness".—Bagehi, P. C., "Twelve years of the Wandering Life of the Buddha", *JGIS*, X, pp. 1-43 (The *Shu en yen king*—"Sutra on the twelve years of the wandering life of Buddha" which does not seem to have been a Chinese compilation, must have had an Indian original of the text from which no fewer than three different translations were made. The importance of the work cannot be over-estimated. For one thing it gives certain details of the life of the Buddha which are not found in other texts. For another it contains the first literary mention in a text of Indian origin of Devaputra in the special sense in which the Kuṣānas used it in India. The work is discussed here in all its aspects).
1733. —Gopani, A. S., "A Note on the Ājīvika Sect," *BE*, IV, Pt. II, pp. 216-217 (The statement of Sīlāṅka identifying the Ājīvikas with the Digambaras should be taken only in a figurative sense as implying no more than that they were both lower forms of asceticism. There is no common ground between the two schools, and further while the Ājīvikas existed in the days of Mahāvira, the Digambaras did not. The Ājīvika school was therefore an independent school).—Guha, Devaprasad, "A Few Knotty Points in the Mahāvamśa Account of the Second Buddhist Council," *IC*, X, pp. 66-75 (The points in dispute are i) Saṃbhūta Sāvāsī, ii) site of the Council, and iii) the number of Bhikkus taking part. i) Saṃbhūta was one of the *arhats*, and the appellation Sāvāsī has no reference to the place but to the dress which he used to put on. ii) The Council first met at Sahajāti where Yasa overtook Revata after a long search, and then its venue was shifted at the latter's suggestion to Vesālī. iii) The *Cullavagga* gives the number as 700, while the Ceylonese chronicles furnish two different figures, 700 and 12,00,000. It would seem that 12,00,000 monks attended the *Saṃvatta* (General assembly), out of which 700 arhats were chosen for the *Saṅgīti*, i.e. the Council).—
1735. Kar, Satadal Kumar, "Buddhism, A Great Factor in Civili-

- sation," *IC*, IX, pp. 228-232 (Points to the rich and varied literature which Buddhism produced, 'the Holy Eight-linked Track of Buddha, a sure path to inward self-culture and progress,' and to the superb workmanship of the Buddhist sculptors exhibited by the world famous sculpture at Ajanta, Ellora, Nasik, Nālandā, Amarāvati, and Nāgārjunakonda as testifying to the civilising mission of Buddhism).—**Lakshminarasu, P. S.**, 'Buddhism in Karnataka,' *MB*, LI, pp. 238-242 (Though there is no sufficient ground for the view that a Buddhist period of Kannada literature preceded the Jaina period, there is enough evidence to show that Buddhism flourished in Karnataka from the time of its introduction by the Asokan missionaries down to the 13th Century A. D. By the middle of the 16th century villages of the Buddhists were seized and given away to Vaisnava Brahmans, and Buddhism declined, but not without leaving a deep impression on the Kannada literature and civilisation).—**Law, Bimala Churn**, "The Buddhist Conception of Perfection" *AP*, XIV, pp. 396-399 (The pāramitās or perfections are the excellences of the Buddha who practised the ten virtues).—**Maitra, Surendranath**, "Buddhism—A Religion of Transformation of the Will," *MB*, LI, p. 237 ("Buddhism like Vedāntism, Sāṅkhyaism, Jainism, etc.,—is one of the manifestations of Hinduism at its best. Yet it has a unique superiority over all the other forms of Hinduism in the fact that it alone has been able to transcend completely the limitations of country, race and caste, and bring a very considerable portion of humanity under the guidance of the moral genius of India").—**Malalasekera, G. P.**, "All-Ceylon Buddhist Congress," *MB*, LI, pp. 12-16.—**Mellor, Frank R.**, "The Buddhist Movement in Europe," *MB*, LI, pp. 243-247 (To begin with, stimulated by the English translations of the Pāli Scriptures, a number of people formed themselves into the Buddhist Society of Great Britain and Ireland. From the ruins of this Buddhist Society arose the Buddhist Lodge, the only Buddhist organisation which now exists in Europe, which, however, is not a missionary body. The real set-back for the movement came from the failure of the British Māha Bodhi Society).—**Mitra, Surama**, "Buddhist Views of Karma and Rebirth," *AP*, XIV, pp. 121-124 (Explains away the alleged injustice of Karma on the ground that the doer and the sufferer are not different beings but identical, since the 'old being' is the sole parent of the 'new being').—**Mukhopadhyaya, Sujit Kumar**, "The Ideal of Bodhisattva in Mahayana Buddhism," *PB*, XLVIII, pp. 516-519 (Delineates the ideal of Bodhisattva, the enlightened one, who combines *matrī* or motherly love towards all sentient beings and *karuṇā* or affection towards the afflicted world with *virya*, i.e. manliness and heroism).—**Pannasiri, Bhikkhu**, "Fa-Chu-P'i-Yu-Ching—Dhammapada, its

- Chinese Version with Commentary," *MB*, LI, pp. 108-109; 163-165; 206-207; 258-260 (Of the two commentaries on the Dhammapada, the above is shorter containing 39 chapters and 68 avadānas or parables. In these articles the present writer translates these parables from the original Chinese).—**Rao, T. Bhujanga** "The Original Gospel of Buddhism, as expounded by Dr. C. A. F. Rhys Davids," *VA*, XXX, pp. 59-62 (Endeavours to show that according to her latest view the Buddhist scriptures as they exist today, do not represent the original gospel of the Buddha, which was revised and rewritten by the monks to suit their own doctrine, and that his own teachings were nothing more than a revindication of the old Upanishadic thought).—**Roy Chaudhury, P. C.**, "Barabar Caves (Illust.)," *MR*, LXXIII, pp. 198-200 (Describes the caves cut out in the solid rock in the time of Aśoka and devoted to the Ājivikas, a sect which was not strictly Buddhist; the ruins of Guṇamati university, and the monastery of Silabhadra under the Kanadal peak).—**Tri-veda, D. S.**, "A New Date of Lord Buddha, 1790 B. C.," *TIHC*, 1941, p. 127 (Contends that the date suggested is in conformity with the Pauranic authorities who reckon events from the date of the Mahābhārata War fought in 3137 B. C. i. e. 36 years before the beginning of the Kali era in 3101 B. C. and the astronomical data in the Manimakhala, which goes to prove that the Buddha flourished in the fourteenth asterism which falls during the period between 1857 B. C. and 1776 B. C.).—**Vajira, Sister**, "Introduction to the Buddha's First Sermon Delivered at Sarnath," *MB*, LI, pp. 145-149.—**Valisinha, Devapriya**, "Diary Leaves of the late Ven. Anagarika (Sri Devamitta) Dharmapala, 1891," *MB*, LI, pp. 59-64, 127-134, 165-175, 214-218, 261-263.
1749. **Jainism: Jina Vijaya Muni**, *Purāṇasamgrahikā Jainapustakapraśastisaṅgraha*, Pt. I. Bombay, Bharatiya Vidya Bhavan, 1943, 20 + 180 pp. A Catalogue giving critical notices of books by Jains.
1750. —**Yatirṣabhācārya**, *Tiloya-Pannatti of Yatirṣabhācārya*, Pt. I. Edited by A. N. Upadhye and H. Jain with a Hindi paraphrase by Pt. Balachandra. Sholapur, 1943. Rev. in *IHQ*, XX, pp. 201-202 by M. Ghosh: "The present work is a text dealing principally with Jain cosmography. The author incidentally introduces discussions on Jain dogmatics which are necessary for the understanding of the subject. Prepared from only two extremely corrupt MSS. the edition does not seem to have quite satisfied the two editors even".—**Bhojpuri, Banarasiprasad**, "Deśirāja Dvārā Jainadharmā ki Sahāyata," *JSB*, X, pp. 67-69 (In Hindi. The kings of Vijayanagara and their efforts to spread Jainism).—**Bhujabalicaritam**, *JSB*, X, pp. 1-4 (Supplement).—**Carvalho, Agostinho de**, "Mahāvira e o Jainismo," *BEAG*, I, pp. 273-278 (In Portuguese. Mahāvira and Jainism).—**Carvalho, Agostinho**

- de, "Os Jainistas," *BEAG*, I, pp. 249-251 (In Portuguese. A short account of the Jainas).—**Chakravarti, A.**, "The Contribution of Jainism to World Culture," *JA*, IX, pp. 76-87 (Shows how the early Rābha cult, evidenced by the bull and the yogi figures found at Mohenjodaro and Harappa, eventually developed into that of Rudra Śiva, and then goes on to explain the Jaina theory of ultimate reality).—**Jain, H. L.**, "Śivabhūti and Śivārya," *NUJ*, No. 9, pp. 62-67 (Śivabhūti, the founder of the Boṭika sect (identified with the Digambaras), formerly belonged to the *Sthaviras* commemorated in the *Sthavirāvali*. He later joined the *Nandi Saṃgha*, became its head, and then introduced certain changes, on account of which his followers were called *Boṭikas*. He wrote the *Ānūdhana* on the practice of the monks in which he calls himself Śivārya).—**Jain, Kamata Prasad**, "Jinakalpa aur Sthavirakalpa Para shve sādhu śrī Kalyāṇavijayājī," *JSB*, X, pp. 73-88 (In Hindi. Deals with the treatise of Kalyāṇavijayājī on Jinakalpi and Sthāvīrakaalpi sages).—**Prabhavananda, Swami**, "Jainism," *VK*, XXX, pp. 94-98 (Traces the path to fulfilment which Jainism chalks out for the aspirant with relevant side references to Jaina metaphysics).—**Prasada, Ajit**, "The Goal and the Graded Way in Jainism," *AP*, XIV, pp. 112-116 (Shows how the rules of disciplinary conduct prescribed by Jainism are suited to the circumstances of every individual, and are such as ultimately to lead to perfection, Omniscience, All-Bliss, Eternal Joy, i.e. the status of a Deity or God).—**Radhuan**, "Nītvāyayam rta ādi ke Racayitā Śrisomadevasūri," *JSB*, X, pp. 101-104 (In Hindi. Śrī Somadevasūri and his works).—**Salatore, B. A.**, "Tulu Deśa Meñ Jaindharma," *JSB*, X, pp. 21-24 (In Hindi. Jainism in Tuluva).—**Shastri, K. Bhujabali**, "Bhagvān Mahāvīra kī Janmabhūmi," *JSB*, X, pp. 60-66 (In Hindi. Discussion on the birthplace of Mahāvīra).—**Sastri, N. Aiyaswami**, "Gleanings from Nilakeśi," *JSVOL*, IV, pp. 59-70 (The *Nilakeśi* which ranks among the five minor *kāvya*s in Tamil is a Jaina apologetical work written in imitation of the *Kuṇḍalakeśi* of the Buddhists to refute the charges made against Jainism in the latter work. As the *Kuṇḍalakeśi* itself is lost, the author attempts here to gather from the *Nilakeśi* and its commentary some ideas of the particular school of Jainism that prevailed in South India about the 10th century A. D.).—**Sastri, S. Srikantha**, "Some Jaina Gurus in Kannada Inscriptions," *JA*, IX, pp. 61-75 (Gives a dynastic and chronological index of names and dates pertaining to Jainism, culled from recent publications of inscriptions in the *Kaṇṇāṭaka*).—**Trivedi, D. S.**, "Advent of Jainism," *JA*, IX, pp. 32-39 (Sketches the lives of Pārśva and Mahāvīra).—**Upadhye, A. N.**, "On the Latest Progress of Jaina and Buddhist Studies," *JA*, IX, pp. 20-29 ; 47-60 (Assesses the work in Jaina and Buddhist studies done so far by scholars like Rice, Narasimhachar, Guerinot, Jha, Velankar, Salatore, and Sharma, and indicates

new fruitful fields of research in Prākṛit, Sanskrit, Apabhramśa and the vernaculars, and in philosophy and history).

1767. CHRISTIANITY : Appaswamy, A. J., "The Contribution of Christianity to Indian Nationalism," *AP*, XIV, pp. 529-534 (Though mainly in the sphere of nation-building activities such as Education, Medical Relief and Rural Reconstruction, in the realm of culture Christianity has enriched literary activity by introducing new themes for our writers and thinkers).—Birney, William S., "Episcopal Palaces in Calcutta," *BPP*, XLIII, pp. 18-23 (Describes the official residences of the Bishops of Calcutta during the period 1814-1850 after India was constituted into a diocese—the first Bishop's palace, the palaces in Fort William and in Russel Street and Chowringhee and those at Tittaghur and Middleton Place).—Birney, William S., "Painted Glass Windows, Reredos, Mosaics, Fresco-paintings, &c. at St. John's Cathedral, Calcutta," *BPP*, XLII, pp. 116-123 (Description of the reredos and altarpiece, mosaics in reredos, alabaster and marble altar stone and marble pulpit, stone and marble fonts, statue of Bishop Heber, and Lady Canning Monument).—Birney, William S., "School Chapel of 'St. Thomas', now the Parish Church of 'St. Thomas', Calcutta," *BPP*, XLII, pp. 25-53 (Sketches the history of the chapel from its establishment for the spiritual benefit of the children attending the Free School Institution on the 15th July, 1831 to 1942).—"Brevis Historia Christianitatis Caruennensis (Karwar)," *BEAG*, I, p. 246 (In Latin. A short history of Christianity in Karwar by Fr. Francis Xavier of St. Anne (Raphael Pescetto) for 31 years at the head of the Karwar mission, appointed Vicar Apostolic of Malabar, and consecrated Bishop in Bombay on 4th December 1851, author of two works on Konkani : 1) *Grammatica da lingua Concani*, escripta em Portuguez por um missionario Italiano; 2) *Dicionario Portuguez-Concani*, composto por um missionario Italiano).—Chandy, Kora, "A Collection of Original Letters of the Abbé Dubois in the Mysore Residency," *IIRC*, XXI, pp. 62-65 (Throwing fresh light on the life and labours of the great French missionary).—Colaço, José, "Pela Índia Católica—Acção Médica Missionária," *BEAG*, II, pp. 2-6 (In Portuguese. On the medical missionary effort, among Indian Catholics).—Colaço, José, "Pela Índia Católica," *BEAG*, I, pp. 304-306 (In Portuguese. On the missionary society of indigenous priests, founded at Benares by Fr. Pinto).—Dikshitar, V. R. Ramachandra, "A History of Christianity in South India," *IC*, IX, No. 4, pp. 197-204 (A brief sketch of Christianity from Apostolic times down to the 19th century in the course of which the author touches on the Syrian Church, the Jesuit activities, the Tranquebar Mission, and the entry into the field in the 14th century of two British missionary bodies—The Church Missionary Society and

1776. the Wesleyan Missionary Society).—**Gambhirananda, Swami**, "A Hindu View of Christ and Christianity," *PB*, XLVIII, pp. 505-510 (According to this view the ideals of India, viz., renunciation and service are both "eminently manifested in the life of Christ, who left home to spend his time in the service of the poor and the afflicted so that God's kingdom might be established on earth." Christ, moreover, "was a true Yogi given to inner culture and meditation." Spiritually He was "a stranger among the Jews—His spiritual affiliations being more pronouncedly with the East than with Judaea").—**Gracias, Inácio Ant'nio**, "A Missão de Chota Nagpur," *BEAG*, II, pp. 143-147 (In Portuguese. Sketches the history of the mission from the times of the pioneer missionary Fr. C. Lievens, S. J., justly styled 'the Apostle of Chota Nagpur', and describes the efforts of the missionaries for the educational and social amelioration of the Christians through their schools and colleges, as well as institutions for vocational training, credit societies and co-operative stores).—**Gracias, J. B. Amancio**, "As determinantes de Alguns Conversões na Índia," *BEAG*, I, pp. 385-395 (In Portuguese. Discusses the conversions at the Mughal court among the nobles, and similar conversions in Goa).
1777. —**Gracias, J. B. Amancio**, "Missionários punidos pelo poder Civil e eclesiástico—Curioso episódio da questão do Padroado Português," *BEAG*, I, pp. 234-241; 279-280 (In Portuguese. Lists the names of the Goan priests, whose property was confiscated by the state, for going over to the Vicars Apostolic during the Propaganda-Padroado conflict during 1838 and 1858).
1778. —**Maria Joseph, Frei**, "Um Grande Missionário," *BEAG*, I, pp. 242-245 (In Portuguese. Obituary of Mgr. A. M. Benziger, O. C. D. Bishop of Quilon well known for his efforts to reconcile the Jacobites of Malabar to the Catholic Church).
1779. —**Meersman, A.**, "Did the British introduce Christianity into Sind," *JSHS*, VI, pp. 258-259 (Maintains that Christianity was introduced into Sind in the first century by St. Thomas who converted king Gondophares of Taxila to whom the whole of the Indus Valley was then subject. What with invasions from without this first Christianity was wiped out, and the history of Christianity in modern times starts only from the year 1835).
1780. —**Monteiro, Constantino Roque**, "Candia Gloriosa—Candia Dolorosa—o Bom Pastor," *BEAG*, II, pp. 172-177 (In Portuguese. Describes how Ven. Fr. José Vas and his nephew José Carvalho tended the stricken population of Kandy during an epidemic of small pox that decimated the city).
1781. —**Noronha, Castilho de**, "O Konkani no período das Conversões," *BEAG*, I, pp. 402-406 (In Portuguese. Shows that in view of the repeated recommendations of the diocesan synods to make an increasing use of Konkani for catechetical purposes and the undoubted contribution of the Catholic missionaries to Konkani literature the accusation levelled against them that they were

- responsible for the decadence of the language in the 16th and 17th centuries is not only false but impertinent).—**Perumalil, A. C.**, "The Apostle of Kalyana (Bombay)," *JIH*, XXII, pp. 71-92 (Concludes from three independent but complimentary sources that St. Bartholomew, the Apostle, came to Kalyan (Bombay) about 55 A. D. during the reign of the Śātavāhana king Aristakarman and Pulumāvi, his brother, and was martyred about 62 A. D. by order of Aristakarman in or near Kalyan. Pulumavi, converted to Christianity by the Apostle, became one of the bishops of the place. The sources are 1) the Alexandrian tradition, recorded by Eusebius and St. Jerome, and derived from Pantaenus, who came to Kalyan in 190 A. D. at the request of the Christians of Bartholomew; 2) the Palestinian tradition, represented by Rufinus, as to how the Apostles divided the world for the preaching of the Gospel; and 3) the Martyrdom, which specifies the locality, where the Apostle preached, and confirms the conclusion already drawn from the previous sources).—**Ribeiro de Santana, Altino**, "Mahadeva Ayer," *BEAG*, II, pp. 110-117 (In Portuguese. Traces the career of the well-known Smartha Brahman convert to Catholicism).—**Ribeiro de Santana, Altino**, "Perfil dum convertido : Swami Upadhyay Brahmabandao," *BEAG*, I, pp. 307-313 (In Portuguese. Sketches the life of a distinguished convert to Catholicism, pioneer of the method 'to Christ through the Vedanta').—**Sen, Kshitimohan**, "Rabindranath on Religious Propaganda," *MR*, LXXIII, pp. 421-422 (How in reply to the question of preaching Christianity to the people of India, broached to him by a party of American tourists, Rabindranath observed that they should first seek to regenerate their own countrymen).—**Shastri, Vishwa Nath**, "A Call to Hindu Workers in Chhota-Nagpore," *MR*, LXXIII, p. 151 (Gives statistics to show the rapid progress of Christianity among the aboriginals).—**Silva, Tomas da**, "O Nacionalismo Indiano," *BEAG*, I, pp. 353-357 (In Portuguese. Argues that the Catholic church which wishes to see India free and independent cannot be hostile to Indian nationalism).—**Silva, Tomas da**, "Sociedade dos Missionarios de S. Francisco Xavier," *BEAG*, II, pp. 11-14 (In Portuguese. Describes the organisation and work of the society of the missionaries of St. Francis Xavier).—**Silva, Tomas da**, "Um Jovem Martir Goês," *BEAG*, II, pp. 178-180 (In Portuguese. Some notices of the child Afonso of the family of Costa Jeremias of Borda, Margão, Goa, who died for the faith with five Jesuits and four laymen at Cuncoim in 1583).—**Syed, Muhammad Hafiz**, "Christianity in the Light of Hinduism," *AP*, XIV, pp. 500-504 (From a consideration of the teachings of Christ in the light of Hinduism, the author concludes that they are meant for an advanced soul, the *Sanyasin*, and not for the rank and file for whom Hinduism provides lower gradations of the moral ideal).—**Thomas, P. J.**, "The 'Hinduism' of the Kerala

Christians," *PB*, XLVIII, pp. 45-49 (The mutual concord between the Hindus and Christians in Kerala was due to the fact that Christianity became Hinduized in the course of the ages, the Christians conforming to the same mode of life and observing the same taboos in regard to food and drink as their Hindu neighbours. There was also the fact of the economic prosperity of the Christians, who in the absence of the Vaiśya caste stepped in to discharge the Vaiśya functions, viz., trade and money dealings).

1794. ISLAM: Abū 'Utmān 'Amr b. Baḥr al-Jāhiz, *Majmū Rasā'il al-Jāhiz*. i.e., hitherto unedited treatises. Ed. by Paul Kraus and Muhammad Tāhā al-Hājiri. Cairo, Matba'at Lajnat atta'lif wa-t-tarjamah wa-n-nasr, 1943, 11, 127 pp. Rev. in *JAOS*, LXV pp. 68-70 by Franz Rosenthal: "The treatise is valuable for al-Jāhiz understanding of the term adab. It expounds the doctrine of the identity of *ādāb addunyā wa-d-dīn*, of the worldly (practical) and religious (moral) adab. The second *Risālah*, on keeping secrets and guarding one's tongue (pp. 37-60) is another brilliant early treatment of a common subject of popular philosophy. The half serious, half joking epistle (pp. 61-98) is addressed to the Wazīr Muhammad b. 'Abd-al-Malik az-Zayyāt".—Arberry, Arthur J., *An Introduction to the History of Sufism*. London, Longmans, 1943, xx, 84, pp. Rev. in *NR*, XX, p. 106, by V. Courtois: "... sketches the history of scientific research in the field of Islamic mysticism from the first English writer to mention Sufism (T. Washington's translation of *Nicholas's Voyage* (1585) down to the great modern scholars of France, Germany, Spain and England: Massignon, Goldzcher, Asin Palacios, Nicholson. The aim (is) to place before his audience what he considers to be 'the necessary preliminaries, the completion of which must inevitably precede the writing of a complete history of Islamic mysticism.' Those preliminaries are the scientific editions of the many works left in manuscripts ...".—Arberry, A. J., and Landau, B., *Islam Today*. London, Faber & Faber, 1943, 258 pp., 16 pls. 1 map. Rev. in *JRAS*, 1943, p. 273 by A. S. Tritton: "Sixteen contributors have united to make this book. From the title one expects much; information about the government of a country, of which Islam is the religion, economic facts which determine the life of the people, and what influence Islam has had on the people with the effect they have had on it. Not more than one or two of the chapters, notably Miss Lambton's excellent contribution on Persia, satisfy these expectations".—Azis, Hindī, *Islāmī Pārtī kā A' In*. Lahore, Iqbal Academy, 104 pp. Rev. in *IsC*, XVII, p. 469 by M. H.: "The aim of the author is to establish on earth the kingdom of God. Happily he has divided his scheme into two parts, the first and the present one is intended to serve as a constitution to unite Muslim individuals into regional committees and consolidate them through

- a world-wide organisation. The Central structure, the court of Arbitration, treasury, provincial and regional sub-structure form the gist of his scheme . . . The booklet is . . . of . . . value (only) as a record of the present-day tendencies of Indian Muslims".
1798. —**Farmer, H. J.**, *Sa'adyah Gaon on the influence of Music*. London. Probsthain, 1943, XI, 109 pp. Rev. in *JRAS*, 1945, pp. 190-191 by P. Kahle: "This valuable book is devoted to a difficult passage in Sa'adyah's *Kitab al amā'nāt wal-i'tikādāt*, written in Bagdad in A. D. 933. Farmer shows Sa'adyah's debt to the Muslim philosopher at Kindī who again depended on ninth century Arabic translations from the Greek". —**Hell, Joseph**, *The Arab Civilisation*. Tr. by S. K. Khudabakhsh. Lahore, Shaikh Muhammad Ashraf, 1943, XX, 140 pp. Rev. in *NR*, XIX, p. 480, by V. Courtois: "Reprint of the first edition published in 1926 . . . But although the book is old, and even at its first appearance did not claim originality, it remains an excellent bird's eye view of Muslim civilization . . . (It) has chapters on Pre-Islamic Arabia, Muhammad, the Moslem Conquests, the period of the Omayyads, Bagdad, Spain and North Africa. It opens with an excellent foreword by the translator."
1800. **Kraus, Paul**, *Jābir ibn Ḥayyān—Contribution à l'histoire des idées scientifiques dans l'Islam*. Vol. I and II. Le Caire, Imprimerie de l'Institut Français d'Archéologie Orientale, 1943, lxxv, 214 and xvi, 406 pp. Rev. in *JAOS*, LXV, pp. 68-70 by Franz Rosenthal: "The first volume . . . contains an exhaustive exposition of all the internal and external evidence which can be advanced in support of Kraus' theory about the origin of the Jābir legend and the Corpus of writings going under Jābir's name. Next we find a careful enumeration of the titles of the works which are either preserved in manuscripts or at least attested to through bibliographical reference . . . The second volume contains an exposition of the most important theories of the Jābir corpus, and an investigation into their origin covers a great variety of subjects and offers on almost every page noteworthy observations. Kraus, in particular, treats of Jābir's contribution to alchemy; of his theory of the (magic) qualities inherent in organic and inorganic matter (*hawāss*); of his views on artificial generation; of his cosmology; and of what Kraus considers to be the central doctrine of the corpus, namely, the theory of the balance (*Mizān*)". —**Rosenthal, F.**, *Aḥmad B. Aṭ-Ṭayyib Aṣ-Ṣarāḥī* (American Oriental Series, XXVI). New Haven, American Oriental Society, 1943, 135 pp., 1 map. Rev. in *JRAS*, 1945, pp. 192-193 by A. S. Tritton: "In A. H. 271 the heir to the Caliphate led an army from Baghdad to Palestine to meet the ruler of Egypt who was regarded as a rebel . . . This is an account of this campaign, preserved in part by Yāqūt on the Sabians." Also in *JAOS*, LXIV pp. 148-151 by Earnest Honigsmann: "A highly interesting contribution to our knowledge of manners and customs of the 9th century A. D. probably the most important period of

- Islamic culture. A glimpse of the index shows the universal knowledge of As-Sarahsi who wrote about religion and philosophy, politics, geography and history, astronomy, mathematics, music, medicine and many other fields as well." —Sabbagh, T., *La Métaphore dans le Coran*, Paris, Adrien-Maisonneuve, 1943, xv, 272 pp. (In French). Rev. in *JRAS*, 1946, pp. 216-217 by A. S. Tritton: "A book by an earnest scholar on the Koran as literature is an event... This book is German in its thoroughness and there is no variation of emphasis; a metaphor which is all but weathered away receives as much consideration as one which is newly mentioned. No distinction is made between one peculiar to Muhammad and those which are common stock of the language".
1802. —Smith, Wilfred Cantwell, *Modern Islam in India. A Social Analysis*. Lahore, Minerva Book Shop, 1943, 399 pp. Contents: Part I. Intellectuals and the movement of ideas. Part II. Politics and Organisational movements.
1803. —Tyan, E., *Histoire de L'Organisation Judiciaire en Pays d'Islam*. Lyon, L'Université de Lyon, 1943, 504 pp. Rev. in *JRAS*, 1947 pp. 125-126 by A. S. Tritton: "Alongside the jurisdiction of the *Kadi*, the right of direct appeal to the monarch existed; it was called technically *mazālim*. Here equity might be followed rather than the letter of the law... The methods of *Mazālim* varied from place to place and age to age; the practice in Spain being different from that in the east. The writer sees in this a proof that *mazālim* is derived from Sassanian practice; he does not allow enough weight to the customs of the bedouin Arabs."
1804. —Abdus-Subhān, "The Relation of God to Time and Space as seen by Mu'Tazilites," *IsC*, XVII, pp. 152-165 (The position of the Mu'Tazilites that God does not exist in place or time is contrasted with that of al-Ash'ari as representing the people of the Sunnah, and its refutation by the Mu'Tazilites is considered).
1805. —Ahmad, Mohd. Aziz, "The Nature of Islamic Political Theory," *IsC*, XVII, pp. 39-48 (Islamic political theory is concerned with the specific ethical ideal—the raising of humanity to the highest well-being both materially and morally by means of an extensive commonwealth built up on the belief in one God, whose sovereignty is supreme. No individual, no *amir*, and not even the whole *millat* (i.e. the body of Muslims) can lay claim to the sovereignty of the state: their status is that of subjects under the sovereignty of God. Political authority in this state belongs to the Muslim brotherhood, who can confer it on any bona fide Muslim (*amir*). The executive is thus instituted according to the will of the *millat*, which retains the right to abolish it. Another distinguishing feature of Islamic polity is the strict separation of powers. The judiciary is entirely independent of the executive and is to be controlled neither by the *amir* nor by the *millat*).
1806. —Amin Jung Bahadur, Nawab Sir, "What is Culture in General and Islamic Culture in Particular," *IsC*, XVII, pp. 15-24 ('Culture' means meta-
- 1807.

- phorically what 'cultivation' means literally; sowing suitable seeds in tilths, watering, fostering and protecting their growth, and reaping corn or plucking fruit for the use and benefit of oneself and others. Applying what are metaphysically i) the tilths or fields, ii) the seeds or seedlings, and iii) the methods of fostering and reaping to Islamic Culture, it is found that the tilths are all that the Qur'ān implies, viz., justifying the ways of God to Man, the suitable seeds unity and union—Unity is principles and belief, Union in dispositions and actions, and the methods of sowing are the root principles and maxims of Islam indicated by the whole trend of the commands and prohibitions contained in the Qur'ān.—Ayyar, K. V. Krishna, "Islam in Malabar or one Thousand Years of Hindu-Muslim Unity," *THC*, 1941, pp. 271-274 (A short historical sketch of the Moplas of Malabar, and their progress under the encouraging protection of the Zamorin).—Aziz Huque, Sir M., "The Future of Islamic Studies," *JAL*, XVII, pp. 8-19 (Plea for the study of Islamic Culture on the ground that since Islam represents a great and definite contribution to world civilisation, "it will be an undoubted gain to future understanding in the world if people who do not accept the creed of Islam will at least try to understand its history and its contribution").—Della Vida, G. Levi, "The 'Bronze Era' in Moslem Spain," *JAS*, LXIII, pp. 183-191 (This so called Spanish Provincial Era, which began on the 1st January, 38 B. C. has been mistakenly understood to mean 'the era of the Romans', hence the Spanish Christian Era, because of its designation by the Arab-writing authors in Muslim Spain as 'the Era of the Šufī' (*ta'riḥ al-ṣufī*), Bann'l-asfar 'the sons of the Yellow' being the epithet given to the Romans. The term really means 'The Bronze Era', and it originated from the legend about the paving of the banks of the Tiber with bronze plates made out of the metal collected by Augustus through an alleged census which was supposed to have taken place in 38 B. C. the fourth year of his reign).—Dunlop, D. M., "Muhammad b. Mūsā al-Khwārizmī," *JRAS*, 1943, pp. 248-250 (Holds that there is only one Muhammad b. Mūsā, whose historical journey to Ephesus has perhaps served as a basis of the story in the Maqaddasi that he visited Khazaria. Consequently it must be allowed that the visit to Khazaria ascribed by al-Muqaddasi to Muhammad b. Mūsā al-Khwārizmī and supposed by Suter to have been made by Muhammad b. Mūsā b. Shākīr may never have taken place. Both Khwārizmī and Shākīr are well-known names among those which made the Caliphate of al-Ma'mūn famous).—Dunlop, D. M., "Notes on the Dhunnumids of Toledo," *JRAS*, 1943, pp. 17-19, pl. ii (Speaks in particular of two Qadis, the celebrated Ibn Bashkuwāl and Sa'īd b. Yahyā b. Sa'īd b. Hadidi, of this period which began some time before A. D. 425).—Farmer, H. G., "Observations on 'Music in Muslim India' by S. N. Haidar Rizvi,"

- LC*, XVII, p. 444 (Points out certain erroneous statements).
1814. —Farmer, Henry George, "The Minstrels of the Golden Age of Islam," *LC*, XVII, pp. 273-284 ("Stories of the Minstrels" in the *ʿIqd al-Farīd* of Ibn-ʿAbd-Rabbihi (d. 940) with some critical emendations of the text. The author was an Arab of Spain, and his *ʿIqd al-Farīd* may be taken as a companion volume to al-Isfahānī's *Kitāb al-Aghānī al-Kubr*, the great biographical repository of Arab musicians of the Golden Age of Islam).
1815. —Frye, R. N., and Sayili, A. M., "Turks in the Middle East Before the Saljuqs," *JAOS*, LXIII, pp. 194-207 (An examination of the historical sources bearing on the question leads the author to conclude that there were considerable numbers of Turks within Islamic territory in its north-eastern provinces in pre-Saljuq times, that they were present in those areas before the Arab conquest, and remained there after the conquest, that the Soghdians constituted a small group and Soghd a small territory of which the Soghdians were not the sole inhabitants, that the equation in the *Shāhnāma* of Tūrān with Turkistan is quite acceptable, and lastly that the Hephthalites were Turks).
1816. —Fyze, A. A. A., "Law and Culture in Islam," *LC*, XVII, pp. 422-435 (In discussing the influence of Islamic law on culture the author points out the changes which the former has produced both in social conditions and international relations. In the personal and social sphere the reforms effected by Islam in the status of women for instance 'while not producing a monogamous society, ameliorated to a large extent the condition of women by limiting polygamy, and by giving to them definite rights upon marriage and upon divorce.' In the international sphere Islam is to be credited with the beginnings of both private and public international law long before its origination by the 17th century Dutch Jurist Grotius).—Fyze, Asaf A. A., "The Creed of Ibn Babawayhi," *JUB*, XII, Pt. II, pp. 70-86 (Better known as Ṣadūq in Shiite circles, Ibn Babawayhi is one of the greatest and most authoritative traditionalists of the Ithmā 'Ashari. His creed is therefore of the highest authority, being perhaps the earliest of the recognized creeds. The present writer gives its main elements and then compares the views of Ṣadūq with those of Muḥid).—Hamilton, R. A. B., "The Social Organization of the Tribes of the Aden Protectorate," *JRCAS*, XXX, pp. 142-157; 267-274 (The upper classes are ruled over by three types of Chiefs, split into smaller tribes, each ruled by its headman, and again split into villages under a village headman. Among them move the Sayyids, descendants of the Prophet, and the descendants of saints, the servants of Prophets' tombs and of the abodes of the juns, each electing their own headman within their own families, and all, in a varying degree, landowners, or titheowners. The landless

- classes include the Raya, the Dha'if, the Heiq, the Asakar, the Doshan, the slaves, and foreign races, the Akhdam and the Hajur).—**Haq, Sirajul**, "Ibn Taimiyya's Conception of Analogy and Consensus," *IsC*, XVII, pp. 77-87 (The main principle on which he bases his teachings is "go back to the Book of God and the *Sunna* of His Prophet." He was an adherent of the Hanbalite school, but ultimately he gave up *taqlid* and acted as a *mujtahid*. His methods of deciding points of law are determined by his personal views on the text of the *Qu'ra'n* and the *Hadith*. He was not against *Ijma'* and *Qiyas* as is generally supposed. In his opinion there is nothing against *Qiyas* in *Shari'a*).—**Jobe, E.**, "A Tale from Hefaz," *AO*, XIX, pp. 21-32 (Narrated to the author by two Arabic women, the tale is published as a specimen of the Hefaz dialect, since nothing has found its way into print, despite the fact that Snouck Hurgronje's 'Mekkanische Sprichwörter und Redensarten', which contains elucidation and remarks on the local dialect, was published as long as fifty years ago).
1821. —**Mayer, L. A.**, "Costumes of Mamlūk Women," *IsC*, XVII, pp. 298-303 (Articles of dress showing a growing tendency to luxury).
1822. —**Mayer, L. A.**, "Some Remarks on the Dress of the 'Abbāsīd Caliphs in Egypt," *IsC*, XVII, pp. 36-38 (The 'Abbāsīd caliphs in Egypt mostly wore ecclesiastical garb, and were clad in black. Their headgear consisted of a fine round turban with a trailing end-piece at the back, and they wore a tight-sleeved coat (*qabā*) over which was a tight-sleeved overcoat (*kāmiliya*), thus conforming to the Baghdad tradition).—**Mu'īd Khan, M. A.**, "'Ahd-Nāmah, the Document of the Prophet," *IsC*, XVII, p. 209 (Draws attention to a photograph of the 'Ahd-Nāmah published in the Bombay Chronicle).—**Mu'īd Khan, M. A.**, "As-Sāhib Ibn 'Abbād as a Writer and Poet," *IsC*, XVII, pp. 176-205 (An attempt to give a correct sketch of Vazīr as-Sāhib's career and an analysis of his poetic talent from a MS. collection of his poems preserved in the Asāfiya Library).—**Naimuddin, Syed**, "Sayyid Bulaqī's Miraj Nama," *NUJ*, No. 9, pp. 101-105 (MS. in the author's possession, comprising 27 folios and 15 verses. The author, who lies buried in Elichpur near the Jāmi Masjid, began and completed the work in A. D. 1694. Its purpose is to describe the ascent of the Prophet to heaven).—**Nicholson, R. A.**, "A Persian Forerunner of Dante," *JBRAS*, XIX, pp. 1-5 (Gives a small number of verses from the Sūfī poet Sanā'īd's *Sayru'l-'Ibād ilā'l-Ma'ād*, "The Return Journey of God's Creatures (mankind) to the After-world," which depicts the return of the fallen soul to its Divine origin and ultimate home. The close parallel between the themes of the *Sayru'l-'Ibād* and the *Divina Comedia* points to a common source and confirms the opinion that Dante drew considerably upon materials preserved in Islamic legend and tradition).—**Rahman, S. R.**, "Sarmad and his Quatrains," *CR*, LXXXVIII, pp. 5-12 (A convert to Islam from Ju-

- daism, Sarmad lived in *partis naturalibus* with a Banya boy. Befriended by Dārā Shukoh, and executed as a heretic by order of Aurangzeb, he lies buried below the Eastern Gate of the Juma Masjid in Delhi. His quatrains are full of philosophical ideas and contain
1828. Sūfistic thoughts in a large measure).—Rawlinson, H. G., "Sir Denison Ross," *IIL*, XVII, pp. 153-156 (An appreciative obituary of a noted Islamologist with a sketch of his career and an estimate of his work).—Roy Choudhury, M. L., "Introduction to the Study of Music in Islam," *CR*, LXXXVI, pp. 191-194 (There are two main schools of opinion, one maintaining that music is unlawful, the other that it is permissible. The author indicates the material that has to be sifted before one could decide upon this matter).—Roy Choudhury, M. L., "The Genesis of Music in Arabia," *CR*, LXXXIX, pp. 84-87 (Hira, the repository of the ancient Babylonian culture, to which even Persian princes were sent to be educated, was specially distinguished for its music and poetry. There were other centres besides).—Watt, W. M., "The Origin of the Islamic Doctrine of Acquisition," *JRAS*, 1943, pp. 234-247 (An examination of al-Ash'ari's *Maqālāt al-Islamiyya* leads the author to the conclusion that the doctrine that it is God who 'creates' the acts of man, whereas man merely 'acquires' them (*kasaba, iktasaba*) was in vogue long before al-Ash'ari's time. The conception may have been introduced by Dirār; the Mu'tazila of the school of Mu'ammār certainly played a considerable part in developing it directly or indirectly. Al-Ash'ari's contribution was merely to adjust the balance of the various elements in the doctrine).—Yazdani, G., "Twenty Days in Marrakesh and Rabat," *JBBRAS*, XIX, pp. 7-26, 12 pls (An account of some of the principal monuments at Marrakesh and Rabat visited in the course of the author's tour of Northern Africa, preceded by a historical sketch of the sultanates of the Almoravids, Almohades, Merinids, Banū Sā'ds, and the Hasani Sharifs. The monuments described are the Kutubiya mosque (1128-1163) with its giant minaret, the Jāmi' al-Mansur or the mosque built by Yaqūb al-Mansur (1189-1195), the Madrasa of Abū Yūsuf (1347), and two groups of Tombs—all at Marrakesh; the Qasba or fort with its gateway of massive proportions, and the Great Mosque at Rabat, and the Madrasa of Abū'l Ḥasan, the Sā'dīan, at Sale).—Yusuf, S. M., "Al-Muhallab-B-Abī-Sufra: His Strategy and qualities of Generalship," *LC*, XVII, p. 1-14 (Attempts to bring out al-Muhallab's distinctive qualities as a general and to estimate his contribution to the Arab art of warfare. His title to fame is the decisive victory he achieved over the Azāriqa, a fanatical sect, who believed that the non-Azāriqa Muslims were to be treated as outside the pale of Islam for whom there was but one alternative either to submit to Islam (as understood by them) or to submit to indiscriminate slaughter. In response to the entreaties of the

- panic-stricken people of al-Basra, he proceeded against this enemy and brought the war to a successful conclusion in A. H. 78. A leading military strategist, al-Muhallab possessed a clear insight into the psychology of his opponents, a flair for diplomacy, and all the qualities demanded of a successful general. His most remarkable contribution to the art of warfare was the transition from the strategy of quick lightning blows to a prolonged war of attrition).
1834. —Yusuf, S. M., "The Choice of a Caliph in Islam, a study in early conventions," *IC*, XVII, pp. 378-396 (In the absence of concrete instructions or definite rules in the Qu'rân as to the exact method of election to the caliphate, the successors of the Prophet evolved a constitutional machinery which was in keeping with the genius of Islam. The constitutional practices, while they may have differed according to the changing circumstances of the times, yet preserved the basic principles of the faith).
1835. ZOROASTRIANISM : Bailey, H. W., *Zoroastrian Problems in the Ninth Century Books*. Oxford, The Clarendon Press, 1943, 235 pp. Contents : I. Farrah. II. Farrah outside the Zoroastrian books. III. Martōm. IV. Asmān. V. Patvand. VI. Dōn-dipirih). —Chinivala, P. S., *Vallāvanānī Sarāla Mātēno Vādaviśāda*. Bombay, Author, 1943, 420, xvi pp. (In Gujarati). On proselytism in Zoroastrianism. —Irani, M. S., *The Story of Sanjan*. Poona, Author, 1943, 122 pp. From author's Preface : "In the following pages some of the episodes, described in this supposed history of Parsi migration to India, have been critically examined in the light of historical evidence, and the conclusion is reached that the absurd poetry of 'Kisse Sanjan' is nothing more than a pure fiction." —Battivala, Sohrab H., "Original Avestan Music. Can it be restored?" *ILQ*, XIV, pp. 25-27 (Avestan music is not irretrievably lost, and so attempts to set Avestan hymns to Indian and Western melodies are ill conceived. An important part of Iranian music in the shape of folk-songs with native airs still survives among Iranian tribes, and may be helpful in fixing music for recitals at Gahambar, marriage, and other seasonal or festive occasions. The problem of Avestan singing may also be approached from a study of Sassanian music, which is preserved in Arabic works). —Dinshaw, Vicaji, "Khvaetu, Verezena, Airyaman," *ILQ*, XIII, pp. 111-116 (These words occurring in the Avesta are taken usually to mean a kinsman, a labourer, and a peer respectively. But the present writer thinks that they were names of ancient Iranian clans, who entered Iran and Iraq at the dawn of history. The Hittites-kheta-khatti were the Khvaetu who were highly civilized Aryans ; so were also the Mittanis and Hyksos. The Mittanis were the "Prior-Race" Pouryo-kacesha. The Airyaman were the Hyksos. And all three-khvaetu, Verezene, and Airyaman were anathematized by Zarathustra). —Dinshaw, Vicaji, "Some Avesta Names in Assy-
1836. Martōm. IV. Asmān. V. Patvand. VI. Dōn-dipirih). —Chinivala, P. S., *Vallāvanānī Sarāla Mātēno Vādaviśāda*. Bombay, Author, 1943, 420, xvi pp. (In Gujarati). On proselytism in Zoroastrianism. —Irani, M. S., *The Story of Sanjan*. Poona, Author, 1943, 122 pp. From author's Preface : "In the following pages some of the episodes, described in this supposed history of Parsi migration to India, have been critically examined in the light of historical evidence, and the conclusion is reached that the absurd poetry of 'Kisse Sanjan' is nothing more than a pure fiction." —Battivala, Sohrab H., "Original Avestan Music. Can it be restored?" *ILQ*, XIV, pp. 25-27 (Avestan music is not irretrievably lost, and so attempts to set Avestan hymns to Indian and Western melodies are ill conceived. An important part of Iranian music in the shape of folk-songs with native airs still survives among Iranian tribes, and may be helpful in fixing music for recitals at Gahambar, marriage, and other seasonal or festive occasions. The problem of Avestan singing may also be approached from a study of Sassanian music, which is preserved in Arabic works). —Dinshaw, Vicaji, "Khvaetu, Verezena, Airyaman," *ILQ*, XIII, pp. 111-116 (These words occurring in the Avesta are taken usually to mean a kinsman, a labourer, and a peer respectively. But the present writer thinks that they were names of ancient Iranian clans, who entered Iran and Iraq at the dawn of history. The Hittites-kheta-khatti were the Khvaetu who were highly civilized Aryans ; so were also the Mittanis and Hyksos. The Mittanis were the "Prior-Race" Pouryo-kacesha. The Airyaman were the Hyksos. And all three-khvaetu, Verezene, and Airyaman were anathematized by Zarathustra). —Dinshaw, Vicaji, "Some Avesta Names in Assy-
1837. 122 pp. From author's Preface : "In the following pages some of the episodes, described in this supposed history of Parsi migration to India, have been critically examined in the light of historical evidence, and the conclusion is reached that the absurd poetry of 'Kisse Sanjan' is nothing more than a pure fiction." —Battivala, Sohrab H., "Original Avestan Music. Can it be restored?" *ILQ*, XIV, pp. 25-27 (Avestan music is not irretrievably lost, and so attempts to set Avestan hymns to Indian and Western melodies are ill conceived. An important part of Iranian music in the shape of folk-songs with native airs still survives among Iranian tribes, and may be helpful in fixing music for recitals at Gahambar, marriage, and other seasonal or festive occasions. The problem of Avestan singing may also be approached from a study of Sassanian music, which is preserved in Arabic works). —Dinshaw, Vicaji, "Khvaetu, Verezena, Airyaman," *ILQ*, XIII, pp. 111-116 (These words occurring in the Avesta are taken usually to mean a kinsman, a labourer, and a peer respectively. But the present writer thinks that they were names of ancient Iranian clans, who entered Iran and Iraq at the dawn of history. The Hittites-kheta-khatti were the Khvaetu who were highly civilized Aryans ; so were also the Mittanis and Hyksos. The Mittanis were the "Prior-Race" Pouryo-kacesha. The Airyaman were the Hyksos. And all three-khvaetu, Verezene, and Airyaman were anathematized by Zarathustra). —Dinshaw, Vicaji, "Some Avesta Names in Assy-
1838. of "Kisse Sanjan" is nothing more than a pure fiction." —Battivala, Sohrab H., "Original Avestan Music. Can it be restored?" *ILQ*, XIV, pp. 25-27 (Avestan music is not irretrievably lost, and so attempts to set Avestan hymns to Indian and Western melodies are ill conceived. An important part of Iranian music in the shape of folk-songs with native airs still survives among Iranian tribes, and may be helpful in fixing music for recitals at Gahambar, marriage, and other seasonal or festive occasions. The problem of Avestan singing may also be approached from a study of Sassanian music, which is preserved in Arabic works). —Dinshaw, Vicaji, "Khvaetu, Verezena, Airyaman," *ILQ*, XIII, pp. 111-116 (These words occurring in the Avesta are taken usually to mean a kinsman, a labourer, and a peer respectively. But the present writer thinks that they were names of ancient Iranian clans, who entered Iran and Iraq at the dawn of history. The Hittites-kheta-khatti were the Khvaetu who were highly civilized Aryans ; so were also the Mittanis and Hyksos. The Mittanis were the "Prior-Race" Pouryo-kacesha. The Airyaman were the Hyksos. And all three-khvaetu, Verezene, and Airyaman were anathematized by Zarathustra). —Dinshaw, Vicaji, "Some Avesta Names in Assy-
1839. "Khvaetu, Verezena, Airyaman," *ILQ*, XIII, pp. 111-116 (These words occurring in the Avesta are taken usually to mean a kinsman, a labourer, and a peer respectively. But the present writer thinks that they were names of ancient Iranian clans, who entered Iran and Iraq at the dawn of history. The Hittites-kheta-khatti were the Khvaetu who were highly civilized Aryans ; so were also the Mittanis and Hyksos. The Mittanis were the "Prior-Race" Pouryo-kacesha. The Airyaman were the Hyksos. And all three-khvaetu, Verezene, and Airyaman were anathematized by Zarathustra). —Dinshaw, Vicaji, "Some Avesta Names in Assy-
1840. "Some Avesta Names in Assy-

- rian Inscriptions," *ILQ*, XIII, pp. 211-214 (e. g., 'Sini' is 'Saena' of the Avesta, and 'khumbanīgash' 'Khumba' of the Avesta).
1841. —Ferenc, Zajtí, "The Ancient History of the Hun-Magyars from the remotest period to their Settlement," *JCOI*, XXXVI, pp. 1-46 (Traces the history of the Magyars from their early beginnings in the country between the Kur and the Araxes at the foot of the Caucasian mountains, where they dwelt with the Huns and the Scythians to their final settlement in Europe, and other facts incidental thereto, viz., the foundation of the kingdom of Turān, whose king was Faridun, and out of whose family Zarathustra, the great reformer of ancient Hunnish religion, was born).—Kanga, Ervad Manek F., "Gītak Handarz ī Pōryōthēsān or Selections from the Maxims of ancient Sages," *ILQ*, XIII, pp. 202-206; XIV, pp. 37-45 (This text, containing about 177 lines, is a collection of the moral precepts and maxims of the 'Pōryōtkēsān,' or the principal divines, the foremost leaders of Zoroastrian faith. It treats of the ethical, philosophical, and metaphysical questions which every Zoroastrian is required to know).—Mama, Nanabhoy F., "Avestan Music : Its texts and its Times," *ILQ*, XIII, pp. 159-167 (The author suggests that the Avesta be set to Indian 'rāgas' since the ancient Iranian Music has decayed if not lost).—Paruck, F. D. J., "The Parsis and Sanjan," *JGRS*, V, pp. 87-94 (Discusses the date of their arrival, and their relations with the Northern Silāhāras).
1842. —Rustomjee, Framroz, "Farohars that "come" ("Āvayēinti") to the Domains of the living on this Physical Plane during our Favardegan Days," *ILQ*, XII, pp. 103-109; 173-175 (Three different groups of Farohars are mentioned with their respective functions. They come in a spirit of joyfulness, the author says, to pour their blessings upon the "Power of Righteousness," that pervades in this world).—Taraporevala, Erach Jehangir, "Jārothosti Dharma no Mahāmantra Ahun-Vairya," *FGST*, VIII, pp. 149-157 (In Gujarati. Compares this Zoroastrian prayer formula to the Lord's prayer of the Christians, the Gayatri of the Hindus, and the Kalama of the Muslims).—Tavadia, Jehangir C., "The Life of Zarathustra as based on the Avesta," *JCOI*, XXXVI, pp. 46-101 (Divides his history into 8 chapters : Etymology of Zarathustra's name and his historicity ; his lineage ; his date (he must have lived some time between 3,000 to 3,500 years ago) ; his conference with Ahura Mazda ; his enemies ; religions before the rise of Zarathustrianism ; Zarathustra's writings, and Zarathustra's followers).—
1843. SIKHISM : Singh, Raja Sir Daljit, *Guru Nanak*. With a foreword by the Hon'ble Sir Jogendra Singh. Lahore, The Unity Publishers, 1943, 156 pp. From the Foreword : "The Gospel of Guru is given in the *shahads* of the Guru, and in the teachings which he gave through his long journey from one end of India to the other. . . . The *shahads* have been so rendered that their meaning may become clear to

- those unfamiliar with our modes of thought and expression).—
 1849. Singh, Darbara "Guru Gobind Singh and World Problems," *MR*, LXXIII, pp. 454-456 (A study of the life and teachings of the Guru whose greatest contribution towards the solution of world problems was to create a society (the Khalsa), which 'should know no distinction of caste and creed and riches and poverty, and should observe perfect equality and fraternity between man and man, and should be inseparably united through the relationship with the Guru, and should have the godhead as the impelling force to do good').—Singh, Sardar Kapur, "The Mukat Nameh or the Path of Salvation for a Sikh," *MR*, LXXIII, pp. 469-472 (This is a translation into English of the *Mukat Nameh* which is an integral part of the *Sau Sakhi*, a work purporting to prophesy the future of the Khalsa by way of a hundred stories, and into which are discernible Brahmanical interpolations of matter which by introducing caste distinctions based on Varāṣrama sought to give political and social advantages to the Brahmans).

COMPARATIVE RELIGION

1851. Gode, P. K., "Samudra-Saṅgama, a philosophical Work by Dārā-Shukoh, son of Shah Jahan composed in A. D. 1656," *BISMQ*, XXIV, Pt. II, pp. 74-88 (A work on comparative religion showing the points of identity between Hinduism and Islam, being an adaptation in Sanskrit of the Persian original *Majma-ul-Bahrain* made almost simultaneously in A. D. 1656 probably by some Benares Pandit in his employ).—Scherman, Lucian, "Indische Weisheit," *JAOS*, LXIII, pp. 241-262 (In German. Indian Wisdom—observations on *Hinduism and Buddhism* by Ananda K. Coomaraswamy, New York, Philosophical Library, 1943, 86 pp.).
 1853. —Singh, Pritam, "Sikhs and Hinduism," *TQ*, XV, pp. 116-122 (A brief sketch of the history of Sikhism which is here regarded as a reform movement within Hinduism).—Srinivas, V., "Vivekananda on Islam and Buddhism," *PB*, XLVIII, pp. 404-409 (The Swami was greatly impressed by the perfect equality that is recognized among the followers of the Prophet and by the attitude of the Muslims towards the vanquished races of aborigines and towards science and intellectual advancement. What struck him about the Buddha was that 'though a perfect agnostic with little belief in God or in soul, he lived and spent himself out for the sake of mankind.' Vivekananda thought that it was thanks to Buddhism that drunkenness and wanton animal slaughter ceased to find favour with millions in India).

SCIENCE

1855. Aiyangar, A. N. Srinivasaraghava, (ed.), "Horāśāstra of Varāhamihira, with his own commentary *Apūrvārthapradaśika*," *BraALB*,

- VII, Pt. I, pp. 1-8; Pt. II, pp. 9-16; Pt. III, pp. 17-24; Pt. IV, pp. 25-32 (Serial publication. Indian astronomy has three traditional divisions—*Ganita*, *Samhita* and *Horā*. The *Horāśāstra* of Varāhamihira, the great Indian astronomer of antiquity, is an extraordinarily compact work. In 384 verses Varāhamihira has compressed in this classic the entire science of *Jātaka*).—**Apte, Narayan Sastri**, "Bhūpālavalabha," *NPP*, XLVII, pp. 245-254 (In Hindi. The *Bhūpālavalabha*, an astronomical treatise written in the 14th century by Parāsurāma).—**Bagchi, Probodh Chandra**, "A Fragment of the *Kāśyapa-Samhita* in Chinese," *IC*, IX, pp. 53-64 (This medical treatise on the method of treating the diseases of pregnant women according to the various stages of their pregnancy has been preserved in Chinese translation and is included in the Tripitaka. The translation was made by a Buddhist monk of Nālandā who went to China in 973 A. D. and is known in Chinese as Fa-t'ien (Dharmadeva) or as Fa-hien (Dharmabhadra). He is said to have translated in all 118 works into Chinese).—**Bhalerao, Bhaskar Ramachandra**, "Gauriśānkara Jyotiṣi Dillikar," *BISMQ*, XXIV, Pt. II, pp. 54-59 (In Marathi. Life of an astrologer at the court of the Śindhias—A. D. 1794 onwards).—**"Bhāskarācāryaṇīm Kōṣṭakem**," *BISMQ*, XXIV, Pt. II, pp. 51-53 (In Marathi. Weights and measures mentioned in the *Lilāgarita* of Bhāskarācārya).—**Bhattacharyya, Purushottam**, "Ancient Kāmarūpa in Culture of Astronomy and Kāmarūpa Nibandhaniya Khandāsādhyā," *JARS*, X, pp. 73-81 (An account of K. N. Khandāsādhyā, a calculus, styled in Hindu astronomical terms a 'Karan granthā', which was composed mostly in Sanskrit prose in Ś. S. 587 corresponding to A. D. 665. It is based on the *Sūrya Siddhānta*).—**Chandiprasad**, "Mānamandir Benares," *NPP*, XLVII, pp. 217-244, pls. 1-4 (In Hindi. An account of Mānamandir at Benares, an Astrological Institute).—**Datta, Susobhan**, "India's Contribution to Modern Science," *MR*, LXXIV, pp. 423-427 (In reviewing Indian achievement in the field of scientific research in modern times, the author speaks at length of Sir J. C. Bose and Sir P. C. Ray, 'the two accredited leaders of those who helped modern India to her feet in the world of science,' and then estimates the Indian contribution in physics, chemistry, mathematics, botany, and medical and pharmacological sciences).—**Gode, P. K.**, "Date of *Yogarātnākara*, an anonymous Medical Compendium—between A. D. 1650 and 1725," *BY*, IV, Pt. II, pp. 154-156 (The references in *YR* to tobacco first seen at the Bijapur court about A. D. 1604 or 1605 and to works like the *Nirṇayasindhu* composed in 1612 would give A. D. 1650 as the earliest limit to its date).—**Gode, P. K.**, "Notes on the History of the Fig—Does the word 'Phalgu', used by Caraka and Sūśruta mean 'Añjira'?" *IHQ*, XIX, pp. 62-65 (Is there any word in Sanskrit for *Añjira* or *Tin* or *Ficus Carica*? The word *Phalgu* used by the *Sūśrutasaṃhitā*

- and repeated by Vāgabhaṭa I and Vāgabhaṭa II in their treatises means *Andumbar* or its variety *Kakodumbarikā* with which latter Madanapāla (in A. D. 1374) possibly identifies the term *Añjira*. The explanation of Madanapāla being a very late one can have no determining force in equating *Phalgu* with *Añjira* as our Vaidyas are inclined to do at present—a view which is further supported by the evidence of the *Caraka Saṁhitā*, the earliest medical text, which used the word *Phalgu* in the sense of *Andumbara*. When *Añjira* got naturalized in India people may have called it by these names perhaps on account of its similarity with the *Añjira*).
1865. —Gode, P. K., "Some Notes on the History of Indian Dietetics with special reference to the History of Jalebi," *NIA*, VI, pp. 168-181 (Jalebi comes from the Arabic *Zalābiya*, and so for the early history of this dish one should look to Arabia. But even in India there is evidence to prove its antiquity for 500 years) —Gode, P. K., "Some More light on Jayasankara, the Gujarati Physician of the Peshwa Period—Between A. D. 1750 and 1780," *JGRS*, V, pp. 145-147 (From a letter from the Peshwa Daftar, Poona, published by D. B. Diskalkar). —Gode, P. K., "Some Sanskrit verses Regarding the Manufacture of Rosewater found in a Manuscript of the Bhojana Kutūhala Dated Śaka 1773 (=A. D. 1851)," *PO*, VIII, pp. 1-8 (These verses occur only in the A. D. 1851 MS. of the work and were presumably additions made by some one between A. D. 1803 and 1851. Though rose-flower appears to have become popular in the Deccan during the Peshwa period, it is not referred to in Sanskrit works on Indian *Materia Medica* till very late in the 18th century, when the use of the rose-flower and its products come to be described in the *Hakīm Pharāsis*, a work on medicine). —Gode, P. K., "Studies in the History of Indian Plants—the Mahāsālī Variety of Rice in Magadha (between A. D. 600 and 1100)," *NIA*, VI, pp. 265-271 (In the Chapter entitled '*anna-sārūpa-vijñānīya*' in the *Aśtāṅgahṛdaya* of Vāgabhaṭa there is a section called the *Śaka-dhūnya-varga*, which records the varieties of rice (*śālī*) and their properties. Among these varieties we find one called '*mahā-sālī*', which is also described by Arunadatta and Hemadri in their commentaries on the *Aśtāṅgahṛdaya*. The present author brings to bear on these sources the Chinese evidence of the 7th century). —Gopani, A. S., "Satyasamhitā—A Further Study," *BV*, IV, Pt. II, pp. 167-183 (Attempts to read the horoscope of a legal luminary of Gujerat who is also a literary celebrity according to the directions given in the *Satyasamhitā*, an astrological work. This is a continuation of his earlier article "*Satyasamhitā* and Gandhiji's Horoscope," *BV*, IV, Pt. I, pp. 67 ff. See *BIS* 1942, No. 1825). —Guha, S. C., "A Telegraph and Wireless Code for the Standard Indian Alphabet," *JBHU*, VII, pp. 42-44 (Proposes a standardized code for the whole of India, based on the standard Indian alphabet, written in the various scripts of the

- country to take the place of the present 'International' and 'American' codes).—Joshi, V. B., "Kannadakara Jyotiṣi Gharāṅgyācā Kālim Pūrvā Vṛttānta," *BISMO*, XXIV, Pt. II, pp. 1-6 (In Marathi. The history of a family of astrologers from the time of the Yadava king Rāmadeva).—Katre, Sadashiva L., "Cikitsāmañjari, another obscure work by Raghunātha-Paddita Manohara, and its Date—1697 A. D.," *PO*, VIII, pp. 112-117 (Describes the contents of the Cikitsāmañjari which like the author's Vaidyavilāsa is a metrical work on medicine, though less comprehensive than the latter, as it deals only with the Cikitsā or Therapeutics section).
1873. —Kavade, Krishnashastri, "Rasarājaśaṅkara," *BISMO*, XXIII, Pt. VI, pp. 34-35 (In Marathi. Describes a MS. of S. S. 1727, dealing in medicine by Rāmakṛṣṇa Mudgal Vaidya, which had been noticed by Aufrecht, but still unpublished).—Kavade, Krishnashastri, "Vaidya-Vallabha," *BISMO*, XXIII, Pt. IV, pp. 36-37 (In Marathi. Describes four MSS. of the work dealing with diagnoses of diseases and medicines).—Lakshminarayana, V., "Aṣṭaka-navaka-nala," *IHQ*, XIX, pp. 264-266 (In opposition to the view that the term meant a unit of measurement 8 x 9 reeds, the writer maintains it is a nala or reed of eight to nine cubits in length).—Mujumdar, G. N., "Pārnabrahma-kṛta Ārogyapiyūṣa," *BISMO*, XXIV, Pt. IV, pp. 99-100 (In Marathi. Maintains that the Ārogyapiyūṣa, a work on medicine, was written by Pārnabrahma, a younger son of Jojarnagesa, as against its attribution to the latter).
1877. —Raman, Pattabhi C. R., "The Hindus and the Skies," *TQ*, XV, pp. 243-245 (On Hindu astronomy. Describes the stars and constellations catalogued by modern astronomers, and taken note of by the Hindus).—Rao, M. Raja, "The Pravargya Legend—a story of Procession of the Equinox," *PO*, VIII, pp. 68-80 (Holds that the Pravargya tradition relates to a period of time, when the vernal equinox was incident in Makha Nakṣatra (Regulus) and the winter solstice in the Kṛttikā (Pleiades), and that it goes back to the last Ice Age which must have ended in the northern hemisphere by about 9000 B. C.).—Sarma, K. Madhava Krishna, "Some Horoscopes in the Anup Sanskrit Library," *JTSMI*, III, Nos. 2-3, pp. 3-5 (*Apr. pos* the article of A. S. Gopani "Satya Samhitā and Gandhiji's horoscope" (See *BIS* 1942, No. 1825, and No. 1869 above), the present writer draws attention to the collection of Dingal literature in the Anup Sanskrit Library, some works of which collection contain horoscopes of historical personages. Here the horoscopes of Śivāji, Akbar, Prthvirāj Cāuhān, Rānā Pratāp, Jahāngir, Shāhjahān, Dārā Shukoh, and Nur Mahal are given for the study of those interested in Astrology).—Sarma, K. Madhava Krishna, "The Samhitā Literature of Astrology," *NIA*, VI, p. 90 (The pre-Varāhamihira Satya, the great astrologer, cannot be identified with the author of Satyasamhitā, as unlike the latter he wrote only in Āryā metre. Nor is there any ancient

1881. work referring to this *Saṃhitā*).—Sarma, P. V. Varadaraja, "Venidattakavi the Author of *Sahityābālī* and *Sataśloki-vyākhyā*," *JTSML*, III, Nos. 2-3, pp. 18-22 (*The Sataśloki-vyākhyā* or *Bhavartha-dīpikā* is a commentary on Bopadeva's *Sataśloki*, a medical work. The *Sahityābālī* which is published here is a rare work, the only extant *MS.* of which is available in the Sarasvati Mahal, Tanjore).—*"Shanti Swarup Bhatnagar," MR*, LXXIV, p. 136 (Sketches the career of the distinguished Indian chemist, the first Indian to be elected an honorary fellow of the Institution of Chemists of Great Britain and Fellow of the Royal Society).—Shastri, K. Bhujabali, "Khagendramanidarpana," *JSB*, X, pp. 18-20 (In Hindi. A brief commentary on Khagendramanidarpana of Mangarāja, a work dealing with antidotes against poison).—Sinha, Supthi, "Prācīna Bhāratīya Gauṭ," *NPP*, XLVII, pp. 187-204 (In Hindi. The Science of mathematics in Ancient India).—Tripathi, Durgadatta, "The 32 sciences and the 64 Arts," *JISOA*, XI, pp. 40-64 (Classification of the thirty-two sciences and the sixty-four arts based on Śukrācārya's *Niṣāra*, in which the author here thus defines the difference between a science (*vidyā*) and an art (*kalā*): "That which can be entirely explained with the help of words is a science, while that which even a dumb man can do is an art").—V. S., and P. V. V., "Hints on Water Divining," *JTSML*, III, Nos. 40-42 (In the excellent summary of Varāhamihira's astronomical treatise the *Bṛhat-Saṃhitā* by one Utpala, a paper *MS.* of which is deposited in the Sarasvati Mahal, Tanjore, there is a section on water-divining in plains, hilly tracts, and sandy deserts. A few verses in the original Sanskrit with translation are given in the present paper).—V. S., and P. V. V., "Some Notes on Gardening," *JTSML*, III, Nos. 2-3, pp. 35-40 (The five incomplete *MSS.* of the *Kaulukarintāmra* in the Sarasvati Mahal, Tanjore, show that the work deals with things of every day importance like cooking, gardening, preparation of oils and toilets, &c., In the present article the verses relating to gardening are printed with an English translation).

GREATER INDIA OF THE EAST

1888. GENERAL : Ghoshal, U. N., *Progress of Greater Indian Research*. Calcutta, The Greater India Society, 1943, 114, viii, 11 pp. Rev. in *MR*, LXXV, p. 217 by Kalidas Nag : "... a comprehensive and commented survey of publications on Afghanistan, Central Asia, Tibet, Mongolia, Manchuria, Burma, Siam, Cambodia, Champa, Java, Bali, Borneo, Celebes, Sumatra, Malaya and Ceylon... A reliable and illuminating guide-book which should be consulted by all serious students of Indian history and culture".—Bapat, P. V., "Indian culture outside India," *PO*, VIII, pp. 45-65 (Shows how in ancient times India formed a source of inspiration to all

- countries both in the east and in the west, and traces the actual survivals of Indian culture in Greece, Egypt, Persia, Central Asia, Mongolia, Afghanistan, Tibet, China, Siam, Anam, Cambodia, Sumatra, Borneo, Java, Bali, Japan, and even Madagascar).
1890. — Ghoshal, U. N., "Progress of Greater Indian Research during the last twenty-five years (1917-49) A supplement," *JGIS*, X, pp. 56-93 (In Ceylon, Afghanistan, Central Asia, Tibet, Mongolia and Manchuria, Burma, Siam, Cambodia, Champa Malayasia : (1) Java (2) Bali (3) Borneo and Celebes (4) Sumatra (5) Malay Peninsula).
1891. CENTRAL ASIA : Martin, H. D., "Chinghiz Khan's First Invasion of the Chin Empire," *JRAS*, 1943, pp. 182-216 (It is the first campaign of his Chinese war, perhaps the most spectacular in the annals of Mongol conquest that is here described. The principal motive of this expedition was the consistent Chin policy to prevent the rise of any strong government among the Mongols, by encouraging wars between them and the Tartars, and thus bringing to an end the early greatness of both these peoples). — Martin, H. D.,
1892. Desmond, "The Mongol Army," *JRAS*, 1943, pp. 46-85 (Describes the organisation of the Mongol armies, their strategy, tactics and siegecraft. The training of the Mongol started at the age of three, when the young Mongol was tied to the neck of a horse. On reaching the age of four he was given his first bow and arrows, and encouraged to spend as much time as possible on horseback. No wonder his riding and archery became superb). — Menges, K. H.,
1893. "Recent Publications in the Field of Mongolian Studies," *JAOS*, LXIII, pp. 17-24 (Calls attention to the valuable publications in Russian of the Leningrad Altayicist N. N. Poppe : (1) Grammar of the written Mongolian Language, Institute for Oriental Research of the Academy of Sciences of the USSR, Moscow and Leningrad, 1937, 196 pp. (2) Grammar of the Buryat—Mongolian Languages, published eodem, 1938, 268 pp. (3) The Mongolian Lexicon Muqaddimat al-adab, I-II, published eodem, 1938 : 452, I, 4; pp.).
1894. TIBET : Gould, Sir Basil, and Richardson, Edward, *Tibetan Word Book*. With a Foreword by Sir Aurel Stein. Oxford University Press, 1943, xiii, 447 pp. Rev. in *JRAS*, 1947, pp. 108-109 by J. A. Stewart : "The book does not pretend to be anything but a practical aid to students of colloquial Tibetan : it is not concerned with philological subtleties : it combines words as they are found in the living language without examining the relation, if any, between the various roots. But as it is, it will prove very useful even to scholars, since it contains many words not found in other dictionaries).
1895. — Eggarmont, P. H. L., "The name of the People of the Besadae," *AO*, XIX, pp. 281-290 (Holds that a group of tribes of probably

- Tibeto-Burman descent, living in India Transgangetica in the region of the present Assam, were nick-named Besadae or 'Sons of Bes' by the Greeks, because they had all the corporal characteristics of the god Bes. Their epithets are thus enumerated in Ptolemy, Palladius, and the Anonymus of the Periplus: "They were abnormally small like Bes; broad, Bes is likewise represented with broad shoulders; hirsute, like Bes, who has a shaggy beard; lank-haired, which is also the case with Bes".—**Franch, J. C.**, "Tibetan Art (Illus.)," *IAL*, XVII, pp. 92-96 (Reproduces some 17th century specimens to show that though it has admitted both India and Chinese influence Tibetan art is not a mere amalgam of the cultures of India and China. The Tibetans have evolved a definite style of their own).
- 1896.
1897. **BURMA: Appleton, M. R.**, *Buddhism in Burma* (Burma Pamphlet No. 3). Calcutta, Longmans, 1943, 49 pp. Rev. in *JRAS*, 1944, p. 210 by J. A. Stewart: "Mr. Appleton has attempted to show what Buddhism means to the intelligent laymen and to define the position of the Buddhist church in Burma today".—**De Terra, H.**, and **Movius, H. L.**, and others, *Research on Early Man in Burma* (Transactions of the American Philosophical Society, New Series, XXXII, Pt. III). Philadelphia, The American Philosophical Society, 1943, 199 pp. Rev. in *GJ*, CII, pp. 140-141 by L. D. S.: "This report of the American South-east Asiatic Expedition for Early man, which made a tour in Burma in the cold weather of 1937-38 and continued on to Java, is divided into several parts. The first is a long account of the Pleistocene of Burma by de Terra, the second on the Stone Age of Burma by Movius, the third, on Pleistocene vertebrates collected by the expedition in Burma by E. H. Colbert, the fourth on Fresh water shells from caves in the Shan States by J. Bequaert, and the fifth on the Pleistocene geology of Java by de Terra... An incredible amount of confusion has been caused in India and Burma by careless collecting: localities ought to be recorded with the utmost precision... It has taken half a century to clear up the confusion caused by Noetting's assigning artefacts from a terrace to a fossiliferous horizon at the the foot of the cliffs 100 feet below, yet the crude recording of localities by the expedition suggests that the same error has been repeated. This is one of the few blemishes in a work of utmost scientific importance which, for the first time, put the Pleistocene geology of Burma on a firm foundation". Also in *AJA*, XLVIII, pp. 105-106 by George Grant MacCurdy: "De Terra's study of the Pleistocene of Burma is presented under five topics: geographical elements of the Region, geological observations in the Irrawaddy Basin, observations in the Northern Shah Highlands, The Pleistocene history of Burma in relation to that of neighbouring regions and the Cyclic Nature of Pleis-
- 1898.

- tocene Stratigraphy. In "The Stone Age of Burma," Movius states that "the implements collected during the 1937-1938 season differ in several fundamental respects from those of Western Europe. . . . In the Irravady Valley, he found no development corresponding to middle Palaeolithic, in fact the typology is found to be remarkably uniform throughout the entire Stone Age of Burma. Movius notes the complete absence of hand-axe as the most significant feature of this culture." And
1899. also in *FEQ*, III, pp. 184-186 by Joh. L. Christian.—Deignan, H.G., *Burma: Gateway to China* (War Background Studies No. 17). Washington, Smithsonian Institute, 1943, iv, 21 pp. Rev. in *FEQ*, III, pp. 288-289 by Douglas G. Haring: "... opens a bird's eye view of Burma's geography: topography, climate, health, natural products, and fauna. The authors' knowledge of plants and animals is more than casual. Racial origins and language are summarized clearly. Paragraphs headed 'Social Life of the Burman' stress the absence of social class distinctions and sketch the main features of dress, houses, eating habits, village arrangements, position of woman, and high infant mortality. Urban Rangoon is contrasted with the general rural character of Burmese society."—Pearn, B. R., *Burma Background* (Burma Pamphlet No. 1). Calcutta, Longmans,
1900. 1943, 44 pp. A brief historical sketch.—Spate, O. H. K., *Burma Setting* (Burma Pamphlet No. 2). Calcutta, Longmans,
1901. 1943, 34 pp. Information about the country and its people.—
1902. Saraswati, S. K., "Abeyadāna and Patathamya, two interesting temples at Pagan," *JGIS*, X, pp. 145-153. (While other temples at Pagan, irrespective of the group to which they belong, are characterized by a curvilinear *śikhara* over a roof of several receding tiered stages, these two temples are each distinguished by a *stūpa* over the tiered roof, a feature for which there is no other parallel in Burmese architecture, and which is preserved only in the miniatures of the famous Buddhist shrines in Eastern India, reproduced in the Cambridge manuscript of the *Aśṭasāhasrikā Prajñāpāramitā*).—Shafer, Robert, "Further Analysis of the Pyu Inscriptions," *HJAS*, VII, pp. 174-179 (Since Charles Otto Blagden's successful feat in deciphering the Rosetta Stone to these inscriptions, viz., the Myazedi inscription of Pagan (c. A. D. 1113) written in Pyu, Mon, Burmese, and Pāli, this is the first attempt at decipherment of the remaining inscriptions of the Pyu, a cultured people about the 7th century with a capital near modern Prome, whose site covers a greater area than that of any city ever built by the Burmese, the dissertation covering the following subjects: 1) epigraphy, 2) additional interpretations, 3) transcription of Aryan words, 4) phonetics, 5) prefixes, 6) comparison with Karenic, 7) grammar, 8) text, 9) vocabulary, 10) resumé for epigraphists).
- 1903.

1904. CEYLON : De Silva, Colvin R., *Ceylon under the British Occupation 1795-1833*. 2 Vols. Colombo, The Colombo Apothecaries' Co., 1942. Rev. in *HHQ*, XIX, pp. 290-292 by A. C. Banerjee: "This eminently readable and well-documented work gives us a detailed account of the early period of British rule in Ceylon... By far the largest portion of the book deals with the administration and economic condition of Ceylon during the period. It is a very competent survey and includes separate chapters on administration, judiciary, land tenure, agriculture, trade, public revenue, and finance".—Deraniyagala, P. E. P., "The Stone Age and Cave men of Ceylon," *JCBRAS*, XXXV, pp. 159-162, 1 pl. (Deals with the artefacts of the Balangoda phase of the lithic culture of Ceylon).—Law, Bhabani Churn, "Indian Influence on the Art of Ceylon," *MB*, LI, pp. 51-55 (It is the proselytising activities of Asoka that first brought Ceylon into close touch with India, and as a result it was profoundly influenced by the civilisation and culture of the mainland. Later its sculptors and artists freely drew inspiration from the Calukyan, Cola and even Pāla art. But the Ceylonese craftsmen were no slavish imitators in stone sculptures, while what little has remained of the famous paintings on the rock at Sigiriya shows the high eminence achieved by them).—Paranavitane, S., "A Nāgari Legend on some medieval Sinhalese Coins," *JCBRAS*, XXXV, pp. 162-163 (Gives the reading as *aka* as against *Iraka*, *Uraka*, or *Daraka* proposed by earlier scholars, a reading likely to be correct as *aka* is the name of a coin frequently met with in Sinhalese literature).—Peiris, Edmond, "Sinhalese Christian Literature of the XVIIth and XVIIIth centuries," *JCBRAS*, XXXV, pp. 163-181, 2 pls (Briefly surveys the Christian literature of these two centuries and points out that the impact of Christianity in the literary field has resulted (1) in the urge for a systematic study of grammar and vocabulary, (2) in the absorption of new ideas, and (3) in the introduction of a new leaven that made for a simple and forthright style of expression).
1909. SOUTH-EAST ASIA : Briggs, Larry, *A Pilgrimage to Angkor*. Oakland, California, The Holmes Book Company, 1943. 95, pp. 10 pls., 5 maps and plans, 20 figs. Rev. in *JAOS*, LXIV, pp. 155-156 by Robert von Heine Geldern: "This little booklet is intended to serve as an introduction and adjunct to the history of ancient Cambodia.... He describes and discusses the various monuments and their history and the achievements of the École Française d'Extrême-Orient. His knowledge is sound and up to date, his judgement well balanced and his way of writing clear and stimulating."—Coedès, G., *Pour Mieux Comprendre Angkor*. Hanoi, L'imprimerie d'Ex-
- 1910.

- trème-Orient, 1943. Rev. in *JRAS*, 1947, pp. 116-119 by G. H. Hutchinson: "Coedès reveals Angkor as a microcosm of the Universe, according to conceptions Hindu and Buddhist. He shows how the dynasty, which ruled from Angkor over the Khmer empire from A. D. 802 onwards over the period of Cambodia's maximum expansion, was a continuation of the primitive Indo-Funanese kingdom at Ba-Phnam or Ba-nam in the delta. . . . The lectures supply a much needed *miss-au-point* in respect of errors and contradictions. . . ."—Firth, Rosemary, *Housekeeping among Malay Peasants* (London School of Economics: Monogr. on Social Anthropology No. 7). London, Percy Lund, Humphries, 1943, viii, 198 pp., illust. Rev. in *GJ*, CIV, p. 207 by T. W.: ". . . gives interesting glimpses into the organisation of the Malayan families, sometimes composed of two or more separate units, linked by ties of blood or marriage, and emphasises the predominant position of women in spite of the theoretical disadvantages of Islam. The child's place in the household is also considered, and examples of the daily budgets are included with statistics which clearly show the great importance of rice in the social and ceremonial life of the people. The appendices . . . together with the diagrams, charts, and some very good photographs help to complete a most comprehensive anthropological survey".—Leroi-Gourhan, André *Documents pour L'Art Comparé de L'Eurasie Septentrionale*, Paris, 1943, 99 pp., 366 illus. Rev. in *JRAS*, 1946, pp. 218-219 by R. O. Winstedt: "This notable book . . . has a value not only for students of comparative design but for students of Oriental history, in particular perhaps for students of the history of the Malay Archipelago, for which there is extant so little evidence before the coming of the Hindus at the beginning of the Christian era. Here is irrefragable evidence of contact between the Malay World and Central Asia, from which the Malays descended. . . ."—Chatterji, Durga Charan, "A note on the expression, *Ṣat-tarka* in an inscription of Campā," *JGIS*, X, pp. 154-156 (As occurring in an inscription of the 11th century A. D. the expression should be taken to mean the six logical systems of (1) *Bauddha* (2) *Jaina*, (3) *Cārvāka*, (4) *Sāṃhikya*, (5) *Nyāya*, and (6) *Vaiśeṣika*).—Heine-Geldern, Robert, "Conceptions of State and Kingship in Southeast Asia," *FEQ*, II, pp. 15-30 (Discusses the traditional Hindu-Buddhist conceptions of the state and kingship prevalent in the countries of Southeast Asia and urges that these be taken into account in the reorganisation of that region in the future).—Kern, R. A., "Een Maleische brief van Nicolaas Engelhard," *Bijdragen*, CI, pp. 207-209 (In Dutch: A Malay letter written by Nicolaas Engelhard).—Majumdar, R. C., "King Śūryavarman I of Kambuja," *JGIS*, X, pp. 136-144 (Śūryavarman I played

- an important part in the history of Kambuja at the beginning of the 11th century. The author holds that though he was undoubtedly connected with the old ruling families of Kambuja, his father was not a ruling prince, and that he either contested the throne after the death of Jayavarman V or rebelled against Udayādityavarman I and eventually brought the whole of Kambuja under his rule).—Majumdar, R. C., "The Date of Accession of Jayavarman II," *JGIS*, X, pp. 52-55 (As against the theory of Dr. Coedès that the accession of Jayavarman II of Kambuja took place towards the end of the 8th century A. D. and the foundation of Mahendraparvata in S. S. 724, the author points out that the inscriptions clearly place the accession of Jayavarman II in Saka 724).—Majumdar, R. C., "The rise of Sukhodaya," *JGIS*, X, pp. 44-51 (Attributes the rise of the Thai Kingdom of Sukhodaya to a civil war between the son and son-in-law of Jayavarman VIII of Kambuja. The latter enlisted the services of the warlike Thais, who after the conquest by Kublai Khan of the Thai Kingdom of Nan Chao, had begun to move southwards. He offered them large concessions and in particular he won over a Thai chief by consecrating him as King of Sukhodaya, which thus became virtually independent of Kambuja).—Mathieu George, "A Visit to Angkor," *IAL*, XVII, pp. 55-61 (A bird's eye view of the temples and monuments of Angkor, cleared, studied, and preserved by the École Française d'Extrême Orient).—Nair, Krishna N. R., "Malaya, the Land of Wealth and Beauty (Illust.)," *MC*, XII, No. 2, pp. 14-18 (A description of the country and its people).—Sebeok, Thomas A., "The Language of Southeastern Asia," *FEQ*, II, pp. 349-356 (The Mon-Khmer languages, which should not be grouped together with Munda, are spoken by the Semangs and the Sakai; the Khasi of Assam and the Nicobarese also belong to this group, while the M-K group proper is spoken on the coast of the gulf of Pegu. The Indonesian languages are a family of languages spoken over an enormous territory, while the Indo-Chinese group includes Chinese, Thai, Annamese, Tibeto-Burman and the Miao-Yao group).—Van Ronkel, Ph. S., "De beschrijving der verzameling Maleische handschriften te Berlijn van wijlen G. Snouck Hurgronje," *Bijdragen*, CI, pp. 97-106 (In Dutch. Description of the collection of Malay handwritten manuscripts at one time kept in Berlin).—Van Ronkel, Ph. S., "De Maleische versie van den Arabischen populaireren roman van den held Saif Ibn Dz'el-Jazan," *Bijdragen*, CI, pp. 117-131 (In Dutch. Malay version of the popular Arab novel *The Hero Saif Ibn Dz'el-Jazan*).—Van Ronkel, Ph. S., "De Maleische vertelling van den diefschriftgeleerde en haar Arabisch Origineel," *Bijdragen*, CII, pp. 105-124 (In Dutch. The Malay account of the thieving scriptural scholar and its Arabic original).

1925. —Van Ronkel, Ph. S., "Maleisch Mata," *Bijdragen*, CI, pp. 405-408 (In Dutch. Malay Mata, i.e. Malay soul).—Winstedt, R. O., "Nature in Malay literature and Folk verse," *JRAS*, 1943, pp. 27-33 (Even after he embraced Islam, the Malay still cared enough for the *Ramayana* and the *Mahabharata* to translate them into his vernacular already full of Arabic loan-words. The author traces the Indian influences in Malay Literature and Folk verse).
1927. INDONESIA: Bezemer, T. J., "Nog enkele opmerkingen over het woord Kabajan," *Bijdragen*, CI, pp. 277-288 (In Dutch. Notes on the word Kabajan, i.e. the boss).—Coolhaas, W. Ph., "Aantekeningen en opmerkingen over den zoogenaamden Ambonschen moord," *Bijdragen*, CI, pp. 49-93 (In Dutch. Notes and remarks on the so-called massacre of Amboina).—Dajaksche Adat in Goenoeng Taboer," *Bijdragen*, CI, pp. 1-48 (In Dutch. Religious beliefs and customs of the Dajaks in the district of Goenoeng Taboer).
1930. —Damsté, H. T., "Nadere Siripoean-gegevens," *Bijdragen*, CI, pp. 113-115, pls. 1-14 (In Dutch. More details about the feast of Siripoean).—Damsté, H.T., "Nogiets over de zeven slapers," *Bijdragen*, CI, pp. 403-404 (In Dutch. More notes on the Seven Sleepers).—De Zoete, Beryl, "Dances in Bali and Indian Influences (Illus.)," *IAL*, XVII, pp. 53-58 ('Hindu tradition is as inseparable from the mental imagery of the Balinese as is the Jewish Old Testament from ours.' Hindu culture and religion so permeated Balinese life that the gods and heroes of India became the gods and heroes of Bali, albeit with some modifications. The same has happened with regard to the dance technique of India, which is nonetheless as exact a science as in any country that has inherited the Dramatic Code—*Nāṭya Śāstra*—of India).—Du Perron-De Roos, E., "Correspondentie van Dirk van Hogendorp met zijn broeder Gijsbert Karel," *Bijdragen*, CII, pp. 125-273 (In Dutch. The Dirk van Hogendorp in Gysbert Karel Correspondence).—Kennedy, Raymond, "Contours of Culture in Indonesia," *FEQ*, II, pp. 5-14 (Noticed in *BIS* 1942, No. 1888, the article describes the racial types, languages, religions, economic activities and social organisation of the various tribes of the islands which exhibit in their cultures virtually the entire range of civilizations which have existed in the past and represent a living reconstruction of the cultural progression that has taken place in the area).—Kern, R. A., "Rakai," *Bijdragen*, CI, pp. 95-96 (In Dutch. The meaning of the word 'Rakai,' i.e. My Lord).—Lubberhuizen-van Gelder, A. M., "Rijklof van Goens, de Jonge, en zijn bezittingen," *Bijdragen*, CI, pp. 289-310 (In Dutch. Ryklof van Goens Junior and his property).—Peekema, W. G., "Scenes in Bali and Java," *IAL*, XVII, pp. 59 ff (The first part deals with Bali and describes the disposal of the dead by cremation. The

- second which relates to Java describes Borobudur, the magnificent *stūpa*, which consists of several square terraces on the top of which three circular terraces are built. 'The lower terraces form open galleries, connected by staircases under monumental arches. The pilgrim walks by these winding galleries and stairs up the three highest terraces: all the way the eye rests on sculptured reliefs in the walls which describe the lives of the Lord Buddha; the number of these reliefs is about 1,300'.—Stapel, F. W., "De aankleeding van een ambtswoning onder de Compagnie," *Bijdragen*, CI, pp. 107-112 (In Dutch: The household of an official in the days of the Company).—Stoll, Dennis, "The Music of Greater India," *IAL*, XVII, pp. 147-150 (Describes the musical culture of Java and Bali, the *gamelan* play, the *gamelan gong*, and the *gamelan djoged*. The old Sanskrit epics are the favourite subjects of the popular theatre in these countries).—Van Kan, J., "Het rechtsmiddel der revisie voor den Raad van Justitie des kasteels Batavia," *Bijdragen*, CII, pp. 1-40 (In Dutch. Judicial appeal to the Council of Justice of the Castle Batavia).—Van Ronkel, Ph. S., "Aanteekeningen over Islam en Folklore in West- en Midden-Java. Uit het reis-journaal van Dr. C. Snouck Hurgronje," *Bijdragen*, CI, pp. 311-339, 2 pls (In Dutch. Notes on Islam and Folklore in West and Central Java—from the travel story of Dr. C. Snouck Hurgronje).—Van Ronkel, Ph. S., en Pamontjak, N. Dt., "Eene verzameling Minangkabausche 'Adatspreuken'," *Bijdragen*, CI, pp. 409-458 (In Dutch. Collection of religious sayings of the Minangkabaus).—Van Ronkel, Ph. S., "In memoriam. Dr. h. c. Renward Brandstetter. 29 Juni 1860—17 April 1942," *Bijdragen*, CI, pp. 133-140. (In Dutch: Obituary notice. Bibliography of his works is attached).—Van Ronkel, Ph. S., "L'Unique manuscrit en langue Indonésienne dans la Péninsule Ibérique," *Bijdragen*, CI, pp. 395-402, pl. 1 (In Dutch. The only Indonesian manuscript in the Iberian Peninsula).—Weidenreich, Franz, "Early man in Indonesia," *FEQ*, II, pp. 58-65 (Describes the discovery of the Java man the *Pithecanthropus erectus* in 1891, and the *Homo Soloensis* in 1930, announces 'the epoch-making discoveries of two new types belonging to the anthropoid-hominid line unknown up to this time': the one a new fossil hominid perhaps related to *Australopithecus*, the other which has been named *meganthropus palaeojavanicus*).—Widjojoatmodjo, Raden Abdulkadir, "Islam in the Netherlands East Indies," *FEQ*, II, pp. 48-57 (Noticed in *BIS* 1942, No. 1807 the article sketches the history of Islam in the Netherlands East Indies, its tendencies, and institutions, and the policy of the Netherlands towards it).
1947. FAR EAST: Gardner, Fletcher, *Philippine Indie Studies*. San Antonio, Texas, Witte Memorial Museum, 1943, viii, 105 pp. Rev. in *JAOS*, LXIV p. 34 by A. L. Kroeber: "This work was not entitled a

- Palaeography, says the author, because much of it deals with the Indian-derived writing of the contemporary Mangyan and Tagbanua tribes. There is also a good deal of ethnology: chapter 6, Burial Customs, chapter 7, music and verse, chapter 8, Mangyan Customs, &c., whose relation to the main theme seems to be that part of their content was first written by Mangyans in their syllabary-alphabet. Chapters 1-2 and 11-13, however, do deal with Philippine writing and its derivation from India, and are supplemented by fifteen figures and six comparative tables of forms of
1948. Indian, Indonesian, and Philippine writing."—**Seih, Hira Lal**, *Tagore on China and Japan*. Lahore, Tagore Memorial Publishers, 1943, 73 pp. Contents: (1) Visiting Nippon; (2) The Poet and the Man of Action; (3) China Beware; (4) Tagore and Chiang Kai-Shek; (5) Poet Replies to Poet; (6) War Aims and Peace Aims; (7) Stop the Jap.—**Tsui Chi**, "Mo Ni Chia Pu Tsan" *BSOS*, XI, Pt. 1, pp. 174-219 (First complete version of the Chinese Manichaean hymns—Praises and Gathas—from the Tunhuang Chinese Manuscript in the British Museum, rendered into any European language; and a first translation of Manichaean material from Chinese into English. The hymns show considerable Indian influence exerted through Buddhism).
- 1949.

GREATER INDIA OF THE WEST

1950. GENERAL: "Sayvra," *The Cradle of Civilisation*. Allahabad, Kitabistan, 1943, 69 pp. Contents: Egypt, Palestine, Transjordan, Iraq, Syria, Lebanon, Turkey, Saudi Arabia, Yemen, and Iran.
1951. —**Shahani, Ranjee G.**, "The Influence of India on Western Culture," *IIL*, XVII, pp. 65-70 (The author holds that the Indian influence was paramount in the shaping of the ancient Mediterranean culture, and points to Mesopotamia, Judaea, Egypt, and the Mediterranean basin, as centres of Indian cultural expansion in pre-historic and proto-historic times. 'The Phoenicians, whose fame remains undimmed even today, were Indians—to be more exact, South Indians, the Dravidians.' Again the points of contact between Indian and Greek thinkers are so numerous that the conclusion is inevitable that one is indebted to the other. 'The Sāṃkhya philosophy has deeply coloured the speculations of Anaximander, Heraclitus, Empedocles, Anaxagoras, Democritus, Epicurus and many others,' while according to Barthélemy Saint-Hilaire Sāṃkhya ideas are found in the *Phoeda*, *Phaedrus*, *Timaeus*, and the *Republic*. In modern times also India has profoundly influenced western thought).
1952. IRAN: **Butt, A.**, *Shah Ismail Shuhaid*. Lahore, Quami Kutub Khana, 1943, 98 pp. (In Urdu).—**Ishaque, M.**, *Modern Persian Poetry*, Calcutta, Mohammad Israil, 1943, xix, 226 pp. Rev. In *JRAS*.
- 1953.

- 1946, pp. 206-207 by A. J. Arberry: "A general analysis and critical estimate of the poetry written in Iran during the present century, and more particularly since the end of the last war . . . A thought-provoking book . . ."—Bagir, Muhammad, "Munshi, The author of *Sassi Punnān*," *IsC*, XVII, pp. 206-208 (Munshi, the author of *Sassi Punnān* is a totally different person from the Munshi who wrote *Sa'id Nāmī*).
 1955. Frye, Richard N., "Sughd and the Sogdians," *JAOs*, LXIII, pp. 14-16 (Shows from historical sources that Sughd was a small area on the Zarafshān river, and though the wide extent of its sites where Sogdian monuments and remains have been found may lead one to believe that the Sogdians were a numerous people inhabiting the whole of Transoxiana, a closer study reveals that they occupied this area only as colonists among alien groups. Sughd was the most fertile and wealthiest section of Transoxiana—a fact which accounts for the widespread commercial and colonizing activity of this small, but active group of people).
 1956. Henning, W. B., "The Book of the Giants," *BOS*, XI, Pt. 1, pp. 52-74 (The stories of the *Book of the Giants* by Mani were influenced by local traditions in the course of its journey through Central Asia. The introduction of the Iranian names of *Sām* and *Nariman* into the Persian and Sogdian versions, which did not figure in the original edition, was followed in its train by the introduction of myths appertaining to these Iranian heroes. The country of *Aryān-Vīzan*=*Airyana Vaejah* is a similar innovation. The K. gman mountains may reflect the "mount Hermon." The progeny of fallen angels was confined in thirty-six towns. Owing to the introduction of the mount Sumera, this number was changed in Sogdian to thirty-two: "The heaven of Indra . . . is situated between the four peaks of Meru, and consists of thirty-two cities of devas.")
 1957. Ishaque, M., "Minūchihire," *IC*, X, pp. 23-28 (M. is a poet of the fifth century (H) and the sobriquet 'Shaht-Kuleh' given to him by Doulat Shāh and his followers is erroneous, as also the opinion that M. was a panegyrist to Sultan Mahmūd of Ghazna).
 1958. Ishaque, Mohammad, "Parvin-i-I 'Tisāmī, an Eminent Poetess of Modern Iran," *IsC*, XVII, pp. 49-56 (Born at Tehran in 1910, Parvin is today 'a bright star in the firmament of neo-Persian poetry'. She was an accomplished Persian scholar and well-acquainted with English literature. Her poems—*qasidas*, *mathnavīs* or *qit'as*—are didactic in character and deal with moral, social, and realistic topics. She died on the 16th Farvardin A. H. 1360/1941.
 1959. Some specimens of her poetry are here translated).—Ishaque, M., "Rābi 'A of Qazdār: the First Iranian Poetess of Neo-Persian," *IsC*, XVII, pp. 135-141 (Five erotic and two nature poems, which are all her extant works, are here reproduced. The author thinks that in her nature poems the poetess gives faithful pictures of varied and beautiful scenery with its breezes, clouds, flowers, gardens, &c., and all alike are characterized by a charming diction.

- and spontaneous flow. She has moreover the rare gift of apt allusions).—Mehta, Nowroz C., "A Comparative Study of the Shah Nameh with historical Sagas of other Nations," *ILQ*, XIV, pp. 23-24 (A comparative study of the world Epics reveals certain outstanding features which are common to all. For instance, similarity between the lives of Shah Kaikhusro and Sir Percival).
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1962. —Minorsky, V., "The Gūrān," *BOS*, XI, Pt. 1, pp. 75-103 (Gūrān is the name of a non-Kurdish people living on the south-eastern and southern edge of the Kurdish territory, and speaking an Iranian dialect, Gūrāni. The present article discusses (1) the name of the Gūrān; (2) their origin, and (3) the written literature in common Gūrāni).—Paruck, Furdoonjee D. J., "Succession of Persian Great Kings," *ILQ*, XIII, pp. 215-219 (Of the Achaemenian, Alexandrine, Seleucid, Arsacid, and Sāsānian Periods).
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1967. —Roy Choudhury, M. L., "Hindu contribution to Persian Literature," *JBORS*, XXIX, pp. 120-126 (A summary of the Hindu contribution to Persian in the shape of poetry and historical and scientific works since the time of Akbar who

1968. raised it to the dignity of an official language).—Smith, Margaret, "The Doctrine of Reincarnation in Persian thought," *AP*, XIV, pp. 10-15 (Shows the presence of the doctrine not only in Zoroastrianism, whose esotericism is, in fact, identical with that of the secret doctrine of antiquity, but also in unorthodox Muslim and derivative sects such as the Mu'tazilites, the Isma'ilis, the Qarmatites, the Nusayris, the Druses and the like).—Taqizadeh, S. H., "The Early Sassanians, some chronological points which possibly call for revision," *BSOS*, XI, Pt. 1, pp. 6-51 (Sāsān held the important position of guardian of the fire-temple of Anāhīdi, the popular deity of the Mazdayasnians, at Istakhr in the province of Persis, the cradle of the old Achaemenian Empire, where national and local dynasties had never ceased to rule. He was related by marriage to the reigning dynasty of Istakhr, and was also the chief of Khīr, though not a king. Pābhagh, his son, succeeded him in the administration of the fire-temple and as chief of Khīr. Pābhagh's son Ardashir was adopted by Tirē, the eunuch commander of Dārābgird. Succeeding him in office Ardashir made himself king of Dārābgird, and having defeated his brother Shāpūr, he obtained the throne of Pārs at Istakhr, which had been seized by their father. To sum up the results of the study: Sāsān d. early in the last q of the 2nd century; Pābhagh b. A. D. 155, king from 208-9, d. 220-1; Shāpūr (son of Pābhagh) b. A. D. 175, king 220-1, d. 221-2; Ardashir b. A. D. 180, commander 197, prince of Dārābgird 202, king, extending his dominions from 211-2, king of Pārs 221-2, king of Irān from 224, crowned as emperor in Ctesiphon 227, retired 242, d. soon after; Shāpūr, son of A. b. 200, crowned 228, king 242, emperor 9th April 243, d. April 273).—
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- Müller : "... a painstaking study which gives us a clear idea of the development of the Sumerian temple. The excavators were fortunate in finding a complete historical sequence of rebuilt temples and were equal to the task, so that by a technique of unsurpassable accuracy and sound reasoning they were able to trace the development step by step".—Gordon, Cyrus H., *The Loves and Wars of Baal and Anat, and other poems from Ugarit* (Princeton Oriental texts, IX). Princeton, University Press, 1943, xviii, 48 pp. Rev. in *JRAS*, 1945, pp. 187-188 by Sidney Smith : "In general the translations may be fairly recommended to the curious as sound: but more points are doubtful than the italics indicate."
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1975. —Kramer, S. N., "Man's Golden Age: A Sumerian Parallel to Genesis XII," *JAOS*, LXIII, pp. 191-194 (This Sumerian literary tablet from Nippur dating approximately 2000 B. C. presents the Sumerian concept of man's golden age, and a Sumerian parallel to the 'Tower of Babel' incident of Genesis XI, 1-9).—Oppenheim, A. L., "Akkadian *pul (u) h (t) u* and *Melammu*," *JAOS*, LXIII, pp. 31-34 (The Akkadian *melammu*, *puluhtu*, *dirdanu*, *namrirru*, *salumattu*, and *zunru*, and the Sumerian *ni, ni.gal, su, su, zi, nig.sag.il.la* refer to the same basic concept: corporeal shape, likeness, personality on the one hand, and mark with the implication of awe and terror on the other: while the differentiation that came to be traced between *puluhtu* and *melammu* is very likely due to a secondary and literary development).—Steele, Francis R., "Notes on Ur III Date Formulae (Illustr.)," *JAOS*, LXIII, pp. 155-158 (Presents new data bearing on the problems of the date formulae of the Ur III period, with a view to reducing their number if not their final solution).
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paper the author narrates a number of tales such as those of the judges of Sodom, of Solomon's wisdom, of David and Ishbi Benob, and of the fox and the weasel, and traces their parallels in India, Tibet, Syria, Russia and other parts of Europe, and demonstrates their Indian origin).

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- (pls. 13-21), some bronzes and a large number of textiles (pls. 38-54) . . . Among the textiles there are some pieces of the highest quality, particularly fine is a tunic (pls. 49-50) with a motive frequently repeated, which looks as if it were derived from a representation of Gilgamesh).—**Mercer, S. A. B.**, *Horus, Royal God of Egypt*. Grafton, Society of Oriental Research, 1942, xx, 231 pp.—**Risfstaht, E.**, *Toilet Articles from Ancient Egypt*. Items from Charles Edwin Wilbour Memorial Collection and the Collection of the New York Historical Society in the Museum (Brooklyn Museum). New York, John B. Watkins Co., 1943, 9 pp. 18 pls.—**Smith, W. S.**, *Ancient Egypt as represented in the Museum of Fine Arts, Boston*. Boston Museum of Fine Arts, 1942, 175 pp.; 117 figs. Rev. in *AJA*, XLVII, p. 132 by T. George Allen: "Supplemented by objects from other sources, the Boston collection mirrors the development of ancient Egyptian civilization from its prehistoric beginnings to and through its final stages. The 117 illustrations are well chosen".—**Steindorff, G., and Steele, K. C.**, *When Egypt Ruled the East*. Chicago, University of Chicago Press, 1942, xvi, 284 pp., 109 ill.—**Winlock, H. E.**, *Excavations at Deir el Bahri 1911-1931*. New York, Macmillan, 1942, x, 235 pp., 96 pls., 14 text figs., and map. Rev. in *AJA*, XLVII, pp. 132-133 by T. George Allen: "... a running account of two decades of exploration in western Thebes . . . The outstanding feature the colonnaded mortuary temples of the Eleventh Dynasty pharaoh Nebhepetre Mentuhotpe and the Eighteenth Dynasty queen Hatshepsut."—**Winlock, H. E.**, *Materials used at the Embalming of King Tût-ankh-amūn* (Metropolitan Museum of Art, X). New York, Metropolitan Museum of Art, 1942, 18 pp. 10 pls.—**Blackman, A. M., and Fairman, H. W.**, "The Myth of Horus at Edfa-II," *JEA*, XIX, pp. 2-36 (Continued from the previous volume. See *BIS* 1942, No. 1934).—**Chakravarti, S. N.**, "The Origins of Civilization in Egypt," *JUB*, XII, Pt. 1., pp. 1-16, pls. i-vii (Describes the palaeolithic, neolithic, and predynastic cultures of Egypt, and in particular the calendar and the three forms of Egyptian writing, Hieroglyphic, Hieratic, and Demotic).—**Dunham, Dows**, "Notes on Copper-Bronze in the Middle Kingdom," *JEA* XXIX, pp. 60-62, pl. iii (Examination of the objects from Kerma with a view to determine whether these objects were of copper or bronze).—**Gardiner, Alan H., and Bell, H. I.**, "The Name of Lake Moeris," *JEA*, XXIX, pp. 37-50 (Maintains that "*Mr-wr* is not as the Berlin Dictionary would have it, the name of the Lake of Moeris in the Fayyūm. In most of its occurrences it is the name of a town, in all probability Kōm Medīnet Ghurāb. Sometimes also it may be the stretch of water thence onward, i.e. the channel which gave its name 'Great Canal' to the town. The Egyptian name of the Lake of Moeris was *t hrow n Mr-wr* 'the

- Lake (*hwt*) of Mi-wēr,' in which designation *hwt* 'lake' corresponds to *liuen* and Mi-wēr may be either the aforesaid town or else the channel or canal at the mouth of which the town lay').—
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